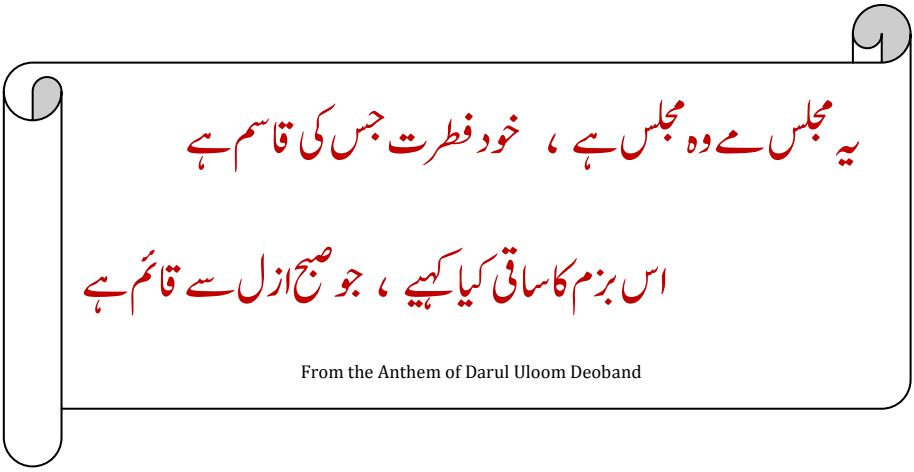

Hujjatul Islam, Hadhrat Moulana
Muhammad Qaasim Nanotwi
(rahmatullahi alayh)

حجۃ الاسلام حضرت مولانا محمد قاسم نانوتوی رحمۃ اللہ علیہ

Hujjatul Islam,
Hadhrat Moulana
Muhammad Qaasim Nanotwi
(rahmatullahi alayh)

A Glimpse into his Life

Permission is granted for reprinting this book without any alterations. A humble appeal is made to the readers to offer suggestions to improve the quality for future publications. May Allah Ta'ala reward you for this. The translators, editors, compilers and typesetters humbly request your duas for them, their parents, families, asaatizah and mashaaikh.

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CHENNAI
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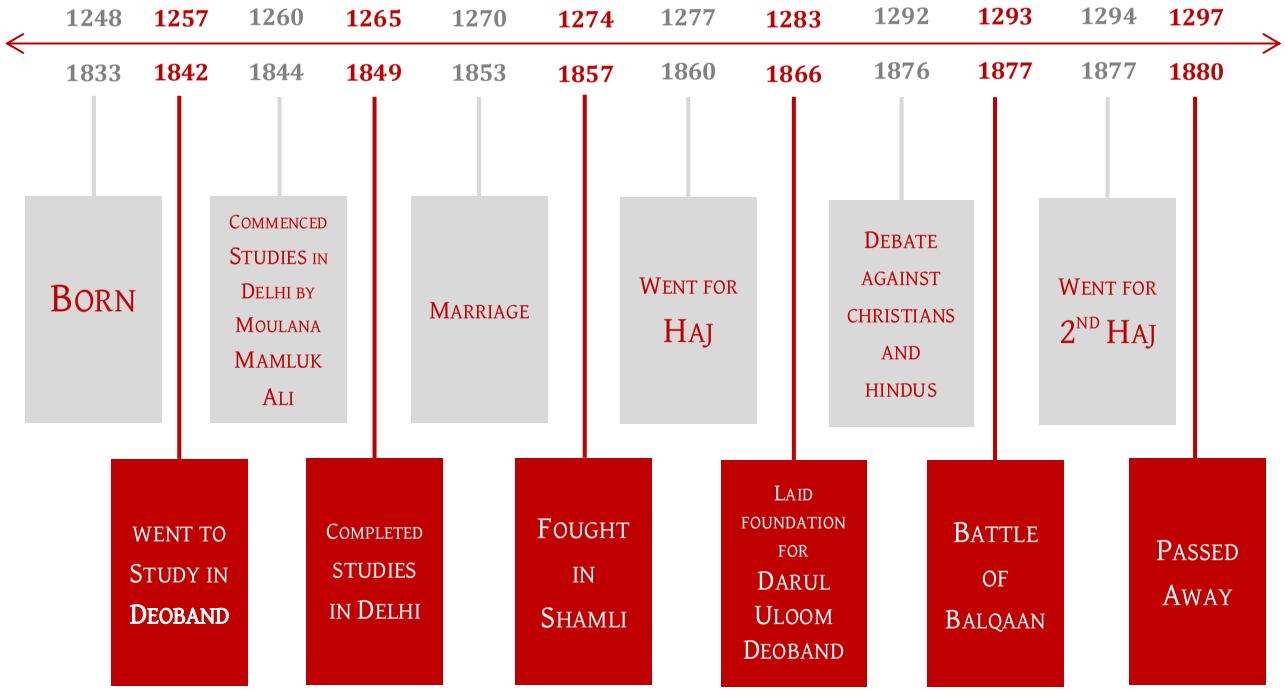
SRILANKA

49 year timeline of Moulana Qaasim Nanotwi (RA)



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Foreword

By Hadhrat Mufti Ebrahim Salejee Saahib (daamat barakaathu), Principal of Madrasah Taleemuddeen, Isipingo Beach

نحمده و نصلي علي رسوله الكريم

We cannot over emphasise the importance of speaking of the forerunners of the saviours of the Islamic spirit, action and behaviour. One of the great luminaries in the last century was Hadhrat-e-Aqdas, Hujjatul Islam, Al-Imaamul Kabeer, Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh, nawwarallahu marqadahu)*.

The pages of the Quraan-e-Majeed speak about the great personalities of the past, their works, their sacrifices and their achievements. If on one page it speaks about Hadhrat Nooh *(alayhis salaam)* then on another page it speaks about Hadhrat Ebrahim *(alayhis salaam)*, it then gives a full detail of the lives of Hadhrat Moosa *(alayhis salaam)* and Hadhrat Isa *(alayhis salaam)*, etc., etc.

These incidents are so important that Allah Ta'ala speaks repeatedly about it in the pages of His most glorious Book. The reasons for this are multiple.

1. Allah Ta'ala says,

أُولٰٓئِكَ الَّذِيْنَ هَدَى اللّٰهُ فَبِهُدٰىهُمُ اقْتَدِهْ

They are the ones who are guided by Allah so emulate their ways

2. They had gone through difficulties, hardships, problems, and were slandered only on account of speaking the truth. Hence, we should also take such situations in our stride with the same fervor and spirit.
3. The reader is spiritually, mentally, and morally strengthened when he reads about their lives and works.

When we study the lives of people who lived not very long ago, the additional benefit we derive is that it makes us reflect that when he lived in about the same era as us and had done so much of work, sacrificed so much and gave himself totally to the service of Allah Ta'ala, then why shouldn't we do the same?

People engaged in the work of Deen will also go through similar issues and challenges. These great Ulama have paved the way for us so that we may know how to conduct ourselves in such crucial times. It gives us great hope if we are connected to the right "brand", the flag bearers of Islam who where beacons of guidance and who shone brightly among other beacons in this belated era.

May Allah Ta'ala grant us the grace to appreciate these luminaries and draw from their treasures. May Allah raise us and join us with these personalities as we reach our end. *Aameen.*

(Hadhrat Mufti) Ebrahim Salejee (Saahib daamat barakaatuhu)
Isipingo Beach

Introduction

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلَاةُ وَالسَّلَامُ عَلٰى اَشْرَفِ الْاَنْبِيَاءِ
وَالْمُرْسَلِيْنَ وَ عَلٰى اٰلِهٖ وَ اَصْحَابِهٖ اَجْمَعِيْنَ

The Ulama-e-Deoband have always been the center of admiration in this Ummah over the last two centuries. They worked tirelessly day and night to spread the Deen of Allah Ta'ala globally and have continued with the mission of Nubuwat by passing on the teachings of Rasulullah ﷺ to the masses. People all over the world are benefitting from their sterling efforts. Today, most of the Makaatib, Madaaris and Ulama-e-Haq around the world are in some way or the other linked to the Ulama-e-Deoband.

The fountainhead of this caravan of Ulama is none other than Hujjatul Islam, Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*. He was an extremely simple person in his ways and habits but extremely brilliant and a genius in the field of *Ilm* (knowledge). There were very few who could match him in his piety, knowledge, wit, profound understanding and farsightedness. He passed away at a young age of 49, but the legacy he left behind took the world by surprise. Upto this day his legacy flows throughout the Ummah.

He was born at a time when the Muslims lost their 600 year rule in India. The British armies fought against the natives and all that the Indians could do was submit to their tyranny. Hadhrat Moulana *(rahmatullahi alayh)* was 25 years old when the uprising took place in 1857. The Ulama waged Jihaad against their oppressors but unfortunately did not manage to gain the upper hand against them. Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* had witnessed first-hand the killings, persecutions,

oppression and tyranny meted out by the British to the innocent people of India. He had seen the bodies of great Ulama hung up in the bazaars of Chandni Chowk. He was an eye witness to dozens of people being slaughtered by British soldiers in the manner that poultry is slaughtered in an abattoir.

Soldiers were deputed to attack and kill any Aalim who stood up against the British. If an Aalim wrote a fatwa against them, he was immediately arrested and put to the gallows. They left no stone unturned in getting rid of the Ulama. They arrested the Mashaaikh from the Khanqahs, the Ulama from the Madaaris and the Imaams from the Masaajid. The sounds of their horses could be heard in every village. Ulama were arrested and sent to *Kaala Paani* (Black Waters)[1] to rot there for the rest of their lives. The conditions on this island were worse than facing death. No one was safe from their evil clutches.

The Muslims had become the target of attack from all sides. Together with the attack against the Muslims, the greater attack was against Islam. An effort was made to wipe out Islam from the face of India. The English worked tirelessly day and night to destroy Islam like how they destroyed the Muslims. But, who can extinguish the light of Allah when Allah Ta'ala Himself is the protector of His Deen?

---

[1] *During the Indian War of Independence, thousands of men and women were banished to the Andaman Islands known as Saza-e-Kalapani (black water punishment). This was the dreadful incarceration through which few, if any, ever made it out alive. There was nothing but miles of blue ocean all around. There was no hope of mercy or freedom.*
The cells were dark and dingy. The back of one row of cells faced the front of the other, to ensure complete absence of communication among the prisoners. There used to be 21 wardens simultaneously on watch duty. There were no toilets. Each inmate was provided with two metal bowls. One was meant for his food and the other was to be used as a toilet and cleaned out by the prisoners when they were let out each morning. Food consisted of worm-infested rain water and boiled grass. Physical torture and flogging were common. Many lost their lives in this jail.

يُرِيْدُوْنَ لِيُطْفِئُوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَ اللّٰهُ مُتِمُّ نُوْرِهٖ وَلَوْ كَرِهَ الْكٰفِرُوْنَ

"They intend to extinguish the light of Allah Ta'ala with their mouths and Allah will complete His noor, even though the disbelievers dislike it"

In order to secure this objective, the English began propagating Christianity throughout the length and breadth of India. Christian missionaries would stand on the stairs of the Jami Masjid of Delhi, and hurl abuse against Rasulullah ﷺ. Priests would distribute literature and challenge the poor Muslims to debates, saying that they would prove that the only road to success is Christianity. These priests were always well guarded by British soldiers and heavily funded by the government. Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* was a young upcoming Aalim when all these events were taking place in India. He bravely debated them in public and answered all their objections against Islam. In this way he saved the Imaan of thousands of people.

May Allah Ta'ala shower His special grace and mercy on the soul of Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. He immediately saw the need in India to once again revive the spirit of Islam and prepare such men who will once again stand in the defence of Islam. It was with this *niyyat* (intention) that he laid the foundation of Darul Uloom Deoband. This institute then became the *markaz* (centre) of Deen in the entire world. Indeed, he fulfilled the *Haqq* (right) of this Ummah.

This brief biography is a compilation of many incidents from different writers giving the reader a brief glimpse into the life of this great reformer. The book comprises of 15 chapters. Each chapter discusses a different dimension of his blessed life.

It is with the grace of Allah Ta'ala and the duas of our beloved Ustaaz, Hadhrat Mufti Ebrahim Salejee Saahib *(daamat barakaatuhu)* that this

biography was commenced at the Raudha Mubaarak of Rasulullah ﷺ on the 1 Ramadhaan 1439 with the hope of attaining the special blessings of our beloved Nabi, Abul Qaasim ﷺ who is the true distributor of all goodness.

May Allah Ta'ala accept this humble effort and crown it with His special mercy and acceptance. May it be an inspiration for the Ulama and the Ummah at large. *Aameen.*

Ta'limi Board (KZN)
01 Ramadhaan 1439

Chapter 1

The Village of Nanota

Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)* hailed from a little village in India called Nanota in the district of Saharanpur. Nanota is situated in the centre of four towns; Saharanpur, Delhi, Gangoh and Deoband.

Nanota was a small village, brimming with piety, righteousness, fear of Allah Ta'ala, guidance and saintly people. Many of the great Awliyaa and Akaabir would frequently visit this village. Hadhrat Sayed Ahmad Shaheed *(rahmatullahi alayh)* would repeatedly visit Nanota, Gangoh and Ambetha. Many of the villagers had taken bay'at on his hands and loved him dearly.

Hadhrat Haji Imdaadullah Muhaajir Makki *(rahmatullahi alayh)* was from Thanabowan but had many relatives living in Nanota. His Nani's (maternal grandmother's) family was from Nanota and one of his sisters was married here. Hence Hadhrat Haji Saahib *(rahmatullahi alayh)* would frequently visit Nanota. It was partially for this reason that Moulana Qaasim Saahib *(rahmatullahi alayh)* took bay'at to Hadhrat Haji Saahib *(rahmatullahi alayh)*. This was a time when the Shias were working tirelessly in India converting the masses to Shiasm, but by the grace of Allah Ta'ala, those villages that maintained a strong *ta'alluq* (relationship) with these great Awliyaa were saved from the fitnah of Shiasm. Their

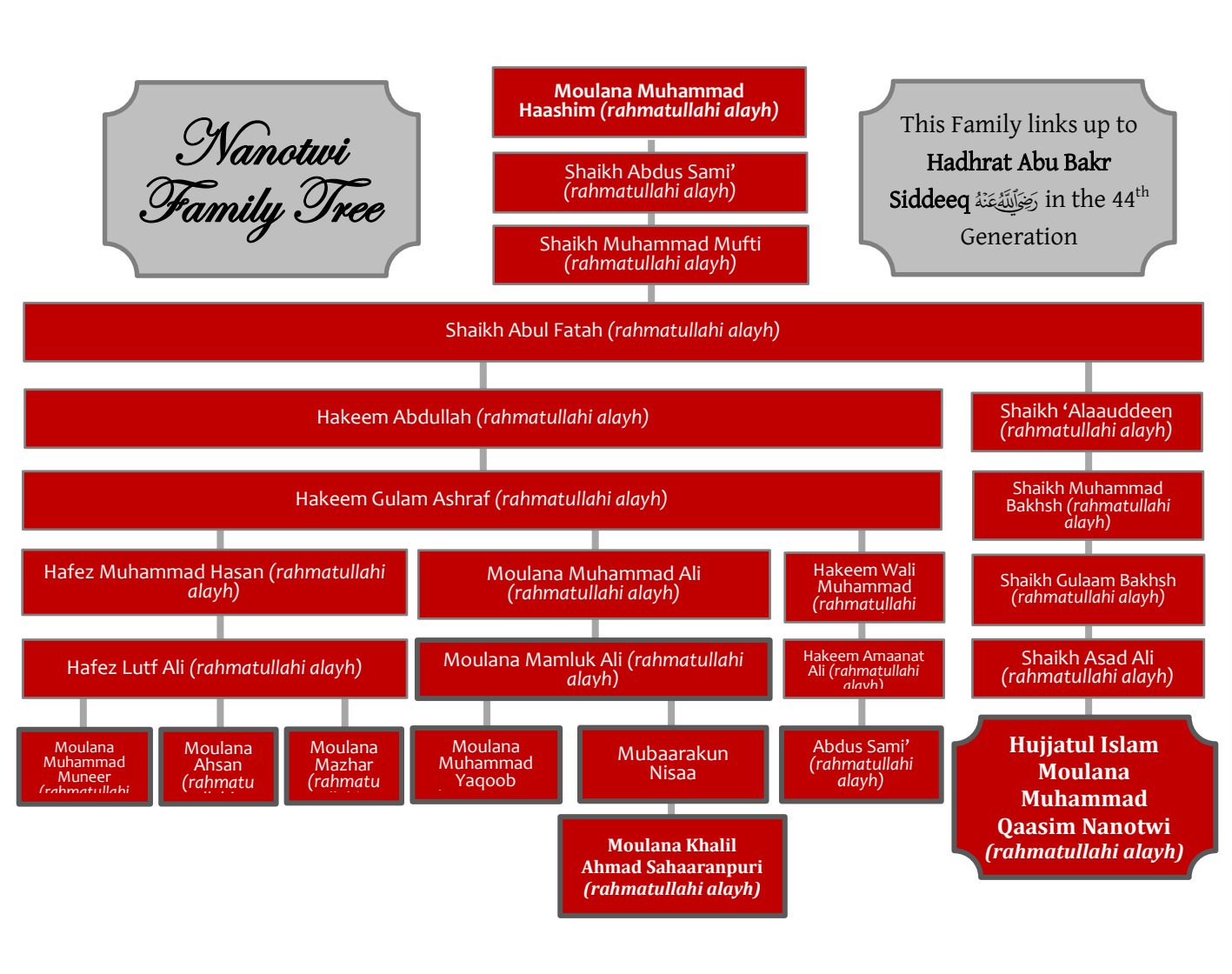
children and grandchildren were also saved from the evil of these fitnahs. Up to this day it is noticed that whosoever keeps himself and his family linked to our pious elders, Allah Ta'ala protects them from many fitnahs (trials).

During that time, it was noticed that many families in India had turned away from Islam and joined the ranks of the Shias, but the village of Nanota, by the grace of Allah Ta'ala and the efforts of these Awliyaa, was saved from these fitnahs. In fact, one could perceive the strength of Tasawwuf and Sulook, the guidance of Da'wat and Tableegh and the enthusiasm of Jihaad in the surroundings of Nanota. It was in this environment that Hadhrat Nanotwi *(rahmatullahi alayh)* was born.

Hadhrat Moulana's great grandfather, Moulana Muhammad Haashim Saahib *(rahmatullahi alayh)* migrated from Balkh in Afghanistan to India during the rule of the Moghul king, Shah Jahan. He hailed from the noble family of Hadhrat Abu Bakr Siddeeq *(radiyallahu anhu)*, in the forty fourth generation. Due to his ilm and piety, he was afforded a special place in the court of the king. He eventually settled in Nanota and was given the task by the king to pass on the knowledge of Deen to the public. He was given a house next to the Jami Masjid. It seems that this house was built by the Moghul King for Moulana Muhammad Haashim Saahib.

Allah Ta'ala blessed this family with many Ulama and pious people who served the people of India with love and passion.

Below is a diagram depicting the Nanotwi family tree.


Nanotwi Family Tree
Moulana Muhammad Haashim (rahmatullahi alayh)
Shaikh Abdus Sami' (rahmatullahi alayh)
Shaikh Muhammad Mufti (rahmatullahi alayh)
This Family links up to Hadhrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ in the 44th Generation
Shaikh Abul Fatah (rahmatullahi alayh)
Hakeem Abdullah (rahmatullahi alayh)
Shaikh 'Alaauddeen (rahmatullahi alayh)
Hakeem Gulam Ashraf (rahmatullahi alayh)
Shaikh Muhammad Bakhsh (rahmatullahi alayh)
Hafez Muhammad Hasan (rahmatullahi alayh)
Moulana Muhammad Ali (rahmatullahi alayh)
Hakeem Wali Muhammad (rahmatullahi
Shaikh Gulaam Bakhsh (rahmatullahi alayh)
Hafez Lutf Ali (rahmatullahi alayh)
Moulana Mamluk Ali (rahmatullahi alayh)
Hakeem Amaanat Ali (rahmatullahi alayh)
Shaikh Asad Ali (rahmatullahi alayh)
Moulana Muhammad Muneer
Moulana Ahsan (rahmatu
Moulana Mazhar (rahmatu
Moulana Muhammad Yaqoob
Mubaarakun Nisaa
Abdus Sami' (rahmatullahi alayh)
Hujjatul Islam Moulana Muhammad Qaasim Nanotwi (rahmatullahi alayh)
Moulana Khalil Ahmad Sahaaranpuri (rahmatullahi alayh)

The Nanotwi Family

From the progeny of Moulana Muhammad Haashim Saahib, there was a person in the fourth generation by the name of Tafaddhul Husain. Unfortunately, this person cut himself off from the family and, Allah forbid, joined the ranks of the Shias. May Allah Ta'ala protect us all.

Further down the lineage of Moulana Muhammad Haashim is a great Aalim by the name of Moulana Mamlook Ali, the son of Moulana Ahmad Ali. He was the head teacher at the Delhi Arabic College and was the Ustaaz of Moulana Qaasim Nanotwi *(rahmatullahi alayh)*, Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* and Sir Sayed of Aligarh. His son was the famous Moulana Ya'qoob Nanotwi, who was the head teacher at Darul Uloom Deoband for nineteen years.

Also in the lineage of Moulana Muhammad Haashim is a person by the name of Haafiz Lutf Ali. Allah Ta'ala had blessed him with three illustrious sons who were all lanterns of *hidaayat* (guidance) and oceans of knowledge. They were:

1. Moulana Mazhar Nanotwi *(rahmatullahi alayh)*,
2. Moulana Ahsan Nanotwi *(rahmatullahi alayh)* and
3. Moulana Muhammad Muneer Nanotwi *(rahmatullahi alayh)*.

In the fourth generation of Shaikh Abul Fath comes Shaikh Asad Ali who is the father of Hujjatul Islam, Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*, whom Allah Ta'ala accepted for the service to the entire world.

Before commencing with the biography of Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*, we will first mention a few important aspects in the lives of some of the other great Ulama of Nanota.

Moulana Mamlook Ali Nanotwi *(rahmatullahi alayh)*

Hadhrat Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* was a great Aalim whom Allah Ta'ala blessed with lots of merit and perfection. Most of the senior Ulama of that time studied under him. He studied under Moulana Rasheedud Deen Khan Dehlawi *(rahmatullahi alayh)*, who was one of the outstanding students of Hadhrat Shah Abdul Azeez Saahib *(rahmatullahi alayh)*. Although he taught in the college run by the British, he himself hated the British with a passion. He witnessed first-hand the atrocities meted out to the Muslims and worked tirelessly to once again liberate the Muslims in India. Hadhrat Nanotwi *(rahmatullahi alayh)* used to fondly call him "Uncle" as he was the cousin of his father. He passed away in Delhi on the 11th Zul Hijjah 1267 – September 1851 and is buried in the graveyard of Shah Waliullah *(rahmatullahi alayh)* in Mehndiyan. He was amongst the most beloved Asaatizah of Moulana Qaasim Saahib *(rahmatullahi alayh)*. A detailed account of his life will follow in the pages to come *insha Allah!*

Moulana Ya'qoob Nanotwi *(rahmatullahi alayh)*

Hadhrat Moulana Muhammad Ya'qoob Nanotwi *(rahmatullahi alayh)* is the illustrious son of Hadhrat Moulana Mamlook Ali Saahib *(rahmatullahi alayh)*. He was born on the 13th Safar 1249 A.H. His lineage reaches up to Sayyidina Abu Bakr Siddeeq *(radiyallahu anhu)*. He was about the same age as Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*. They both hailed from the same village and as children, studied together in the same maktab. Moulana Ya'qoob Saahib *(rahmatullahi alayh)* also took an active part in the 1857 uprising. He was arrested by the British who mistook him for Moulana Qaasim Saahib *(rahmatullahi alayh)*. When he was released from prison, the Madrasah where he was teaching offered him six

months' salary which he refused saying, "How can I accept a salary when I did not teach?"

Hadhrat Moulana was a great Aalim with profound knowledge of Deen. He served Darul Uloom Deoband for nineteen years as the head teacher of this institute, until his demise. He was bay'at to Haji Imdaadullah *(rahmatullahi alayh)* and was also blessed with the mantle of khilaafat from him. He was well known to be a great Wali (friend) of Allah Ta'ala and the Qutub of his time. Hadhrat Moulana Thanwi *(rahmatullahi alayh)* speaks very fondly of Moulana Ya'qoob Saahib *(rahmatullahi alayh)* as being one of his outstanding Asaatizah from whom he benefitted tremendously. He says that in class, he remembers on several occasions when teaching Hadith, Hadhrat Moulana would break down crying uncontrollably. His lessons were focused very strongly on making the tarbiyat of the students. He passed away at the age of 51 in Rabiul Awwal 1302 – January 1885 in the village of Nanota.

Once, after his demise, a major pandemic broke out and due to this many people were suffering with high temperatures. People affected with this disease would come to Moulana's grave, and take the sand from it and place it on their bodies. This would give them much relief. Moulana's eldest son, Mueenud Deen, would come every day and refill the grave. By the next day all the sand would be taken away for treatment. One day, Moulana Mueenud Deen, who was known to have a very short temper, came to the grave and found that once again there was no sand on it. In a sharp tone he addressed his father saying, "A *karaamat* (miracle) for you but a *museebat* (problem) for us. Now listen carefully, if in the future anyone gets better using the sand of your grave, we are not going to fill it

up anymore. We will leave it just as it is." From that day onwards, no one was cured after using that sand. [1]

Moulana Ya'qoob Saahib *(rahmatullahi alayh)* writes, "Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* and I have many things in common. We studied in the same Maktab. We are from the same town, we hail from the same family. We married two sisters. We studied at one time by the same Ustaaz. We are mureeds of the same Shaikh, Haji Imdaadullah Saahib *(rahmatullahi alayh)*. We were together on two occasions for Haj. We travelled together by ship on both of these journeys. For a long period of time we remained together. In fact I had the honour of even studying a few books under him."

Moulana Muhammad Mazhar Nanotwi *(rahmatullahi alayh)*

Hadhrat Moulana Muhammad Mazhar Saahib Nanotwi *(rahmatullahi alayh)* was also a great Aalim from the family of Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. Moulana Mazhar Saahib was born in Nanota. His father's name was Haafiz Lutf Ali. He also studied in Delhi under Moulana Mamlook Ali Saahib *(rahmatullahi alayh)*. He studied the books of Hadith under Shaikh Rasheedud Deen Khan *(rahmatullahi alayh)* and Shah Muhammad Ishaaq Muhaddith Dehlawi *(rahmatullahi alayh)*. After qualifying, he worked in a printing press for some time, checking and proof reading kitaabs. Thereafter, he began teaching in Saharanpur. The Madrasah at that time was in its initial phase. An Aalim by the name of Moulana Sa'aadat Ali Saharanpuri *(rahmatullahi alayh)* had started the Madrasah. The name of the Madrasah was Madrasah Arabia. When Moulana Mazhar Saahib *(rahmatullahi alayh)* started teaching there, the Madrasah began progressing in leaps and bounds. The standard of

[1] *Ma'aarif-e-Yaqoobi. Page 16*

education was brought up to a very high level and people from all around gained confidence in the Madrasah. Eventually, the Madrasah grew into a huge institute of learning. Thousands of Ulama from around the world qualified at this institute. Due to Hadhrat Moulana Mazhar Saahib's efforts at the Madrasah, the name of the madrasah was then attributed to him. Thus the Madrasah was called, "Mazaahirul Uloom".

Hadhrat Moulana was extremely pious and righteous and was known for his profound taqwa and fear of Allah Ta'ala. Hadhrat Shaikhul Hadith Moulana Muhammad Zakariyya *(rahmatullahi alayh)* writes in his book "Aap Beeti" about the piety and Allah consciousness of Moulana Mazhar Saahib *(rahmatullahi alayh)*. He mentions that if in the Madrasah any of his friends or associates came to meet him, he would immediately look at the clock and make a note of the time and when that person left, he would once again note the time. This paper would remain in his kitaab for the entire month. At the end of the month Hadhrat would work out how many minutes were spent speaking to his friends. If it added up to half a day or less, Hadhrat Moulana *(rahmatullahi alayh)* would return half a day's salary to the Madrasah and if it was more than half a day, he would return an entire day's salary. However, if someone came to ask a fatwa or anything related to the Madrasah, he would not note that down.

Moulana Mazhar Saahib was elder than both Moulana Qaasim Nanotwi *(rahmatullahi alayh)* and Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)*. Once, he saw a dream in which Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* and Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* were seated on a throne. Moulana Mazhar Saahib sent a letter to Hadhrat Haji Imdaadullah Saahib *(rahmatullahi alayh)* requesting an interpretation of the dream as well as a request to take bay'at at his hands. In reply to the letter and as an interpretation to the dream, Hadhrat Haji Saahib *(rahmatullahi alayh)* mentioned to him that he

should take bay'at at the hands of one of these two Ulama. Moulana Mazhar Saahib proceeded with the letter to Moulana Qaasim Saahib *(rahmatullahi alayh)* requesting him to accept him for bay'at. Hadhrat Moulana Qaasim Saahib was shocked to hear this and said, "Instead, I should be taking bay'at at your hands." He then showed Moulana the letter with Hadhrat Haji Saahib's instruction in it. Moulana Qaasim Saahib *(rahmatullahi alayh)* assured him, "I will give you an excellent piece of advice. Please go to Gangoh and take bay'at at the hands of Moulana Rasheed Ahmad Gangohi." Moulana Mazhar Saahib took this advice and went to Gangoh with this intention. At first, Moulana Gangohi *(rahmatullahi alayh)* was reluctant to accept him for bay'at due to his seniority but later on he accepted him.[1]

Moulana Mazhar Saahib *(rahmatullahi alayh)* had taken part in the Jihaad against the British in the year 1857. It was his habit in class to always lick his upper lip. Someone asked him why he would do that. Hadhrat *(rahmatullahi alayh)* did not reply. When they kept on insisting, he mentioned, "During the battle against the British in Shaamli, the Muslims were attacked and some of my companions were martyred. I was also shot in my leg. In that condition I saw the Hoors (damsels) of Jannah with goblets in their hands filled with a special type of sharbat (drink) which they were feeding to my companions who were martyred. One Hoor turned towards me and placed the goblet on my lip when suddenly another Hoor caught her hand and pulled it away saying, 'He is not from amongst the martyrs.' At that time a small drop of that sharbat fell on my upper lip, the exquisite taste of which is still there and it is for this reason that I lick my upper lip."

When Moulana Mazhar Saahib *(rahmatullahi alayh)* left the battle-field, the British Army pursued him. He took refuge in a barn somewhere in the

[1] *Arwaah-e-Salaasah*

jungle. It so happened that there was no water available which placed him in great difficulty. He placed a broken earthenware pot under the gutter and immediately it began to rain and the pot filled with clean, fresh water. The next time he needed water he did as before and again it rained. This miracle occurred on a number of occasions.

Hadhrat Moulana *(rahmatullahi alayh)* spent his entire life in the Madrasah in Saharanpur and continued teaching till he passed away in Zul Hijjah 1302 A.H. – September 1885. He was 70 years old at that time. He is buried in Saharanpur in the qabrustan of Haji Ali.

Moulana Muhammad Ahsan Nanotwi *(rahmatullahi alayh)*

He was the younger brother of Moulana Mazhar Saahib. He also studied in Delhi under Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* and studied Hadith under Shah Abdul Ghani Mujaddidi. After qualifying, he taught at the Arabic College in Bareli. He went for Haj in the year 1283 A.H. and spent time in Madinah Shareef with his Ustaaz, Shah Abdul Ghani who by then had migrated to Madinah Munawwarah. He once again studied all the books of Hadith by his Ustaaz. When he came back, he continued teaching and many students benefitted from him. He had a keen interest in writing books. He translated the famous book of Imaam Ghazaali "Ihyaaul Uloom" into Urdu. He also translated the famous book of fiqh "Kanzud Daqaaiq" and "Durr-e-Mukhtaar". He wrote a brief commentary on Shah Waliullah's book "Hujjatullahil Baalighah". He passed away in Shabaan 1301 – May 1884.

Moulana Muhammad Muneer Nanotwi *(rahmatullahi alayh)*

Moulana Muhammad Muneer Saahib *(rahmatullahi alayh)* was the third son of Haafiz Lutf Ali Saahib and the youngest brother of Moulana Mazhar

Saahib. He was born in Nanota in 1247 A.H. (1831 C.E.). He also studied in Delhi under Moulana Mamlook Ali Saahib *(rahmatullahi alayh)*. He took an active part in the 1857 uprising and fought against the British in Shamli under the leadership of Haji Imdaadullah Saahib *(rahmatullahi alayh)*. When things settled after the Jihaad, he went to Bareli and joined his elder brother, Moulana Ahsan Saahib and began to teach at the Arabic college. At that time, many of our elders were also teaching at this college such as Moulana Ahsan, Moulana Muneer, Moulana Fadhlur Rahmaan Deobandi (the father of Moulana Shabeer Ahmad Usmaani) as well as Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. In those days, these great Ulama had established a Madrasah in Bareli by the name of "Misbaahut Tahzeeb."

Before proceeding to Bareli to teach, Moulana Muhammad Muneer Saahib had a dream wherein he saw some ducks coming towards his house from Bareli. He requested the interpretation of the dream from Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* who replied, "You will get a job in Bareli and if you give me some *mithai* (sweetmeats) then I will interpret your salary to be twenty Rupees, otherwise I will interpret it to be only eleven Rupees." Moulana Muneer Saahib promised to give Moulana the mithai but asked him how he managed to interpret the dream in this manner. Hadhrat *(rahmatullahi alayh)* replied, "A duck seen in a dream indicates *halaal rizq* (sustenance) and since the ducks came from Bareli, I understood that you will get a job in Bareli. The word بط – *(batt)* in Urdu means duck and it contains two letters, ب and ط. The numerical value of these two letters equals eleven but when spelt in Arabic with a *tashdeed* on the ط then the value increases to twenty. That is how I interpreted your salary to be eleven or twenty rupees."[1]

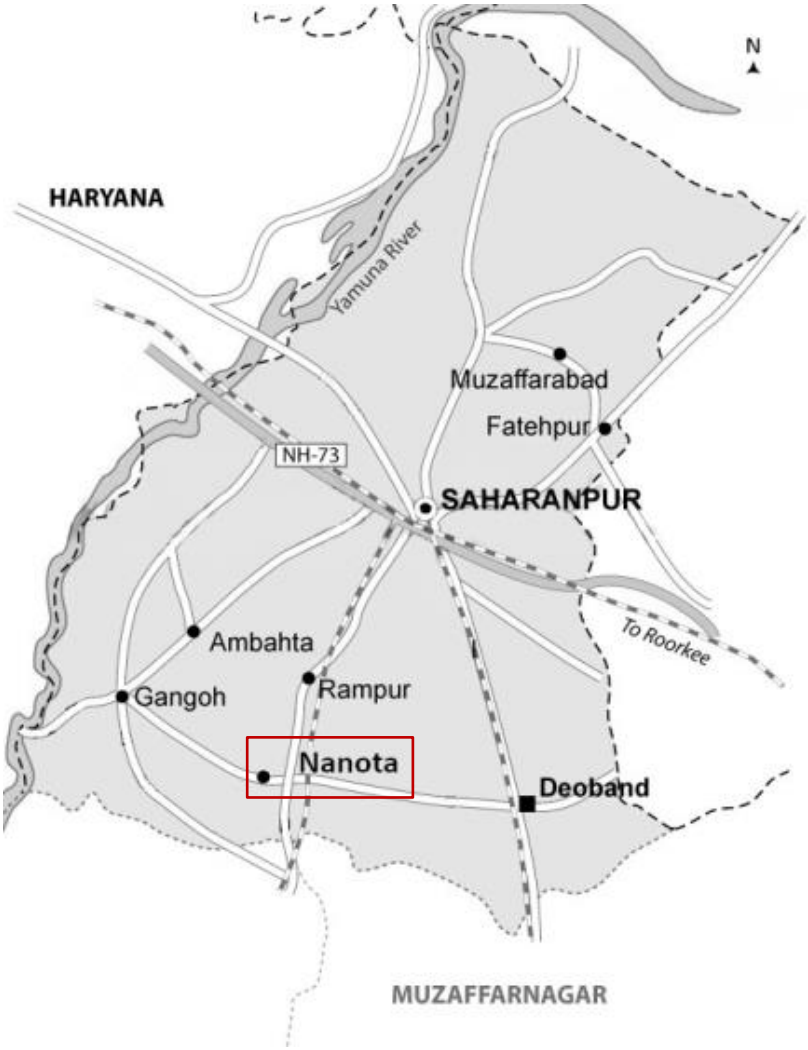
[1] *Hikaayaat-e-Aslaaf-e-Deoband. Pg. 114*

When Darul Uloom Deoband was established there was a vacancy at the Madrasah for a principal. The Shura contacted Moulana Muneer Saahib and offered him this post. He remained the principal of Darul Uloom Deoband for two years.

He was extremely pious, righteous and possessed great fear for Allah Ta'ala. Hadhrat Moulana Thanwi *(rahmatullahi alayh)* in one incident explains the high level of taqwa and piety possessed by Hadhrat Moulana Muneer Saahib as follows; "On one occasion, when Moulana was the principal of Darul Uloom Deoband, he prepared the Madrasah yearly report and was taking it to Delhi for printing. Moulana had taken with him 250 Rupees from the Madrasah money to have the report printed. It so happened that on the way, the money got stolen. Moulana never mentioned this to anyone. He quickly returned home, sold a property of his, took out 250 Rupees, went back to Delhi and printed the report. After some days, the Madrasah authorities came to know of this incident. They wrote up to Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* and asked him for a ruling in this regard. Hadhrat Moulana Gangohi *(rahmatullahi alayh)* replied that Moulana was entrusted with the money and the money was stolen in such a condition where Moulana was not careless with regards to it. As a result he is not responsible for the loss. When the Madrasah authorities received the fatwa, they offered the money back to Moulana Muneer Saahib and showed him the fatwa of Hadhrat Moulana Gangohi *(rahmatullahi alayh)*. When Moulana read this fatwa, he mentioned in surprise, "It seems as if Moulana Rasheed Ahmad studied Fiqh for my benefit. Is this mas-alah applicable to me only? Ask him if such a situation happened to him, sincerely between him and Allah Ta'ala, would he have taken back the monies from the Madrasah? Go, take this fatwa back, in no way will I take this money from the Madrasah!"

He was a mureed and a khalifah of Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)*. He passed away in 1302 A.H. (1885 C.E.).

May Allah Ta'ala bless us with a spark of the taqwa that these elders possessed. *Aameen.* Below is a map showing the location of Nanota.



Chapter 2

Childhood, Family and Education

Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* was born in Nanota in a very respected family hailing from the lineage of Sayyiduna Abu Bakr Siddeeq *(radiyallahu anhu)*. He was born in the month of Ramadhaan 1248 A.H. (January 1833 C.E.). He was originally given the name Khursheed Hoosen but was later known as Muhammad Qaasim. His father's name was Asad Ali.

Hadhrat's Father

Shaikh Asad Ali was not an Aalim but was a very learned man of his time. He studied a few kitaabs in Faarsi (Persian) under Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* and was very fluent in the language and could easily secure himself a job in the legal field. He initially worked for different law firms in Delhi but later on opted to do farming in his village Nanota, where he lived for the rest of his life. He was a very simple person by nature. He was known for his good akhlaaq and hospitality towards people.

It was Hadhrat's habit, that whenever he returned from a journey, he would first go to the masjid and perform a few rakaats of nafal salaah. The

people of Nanota would all gather at the masjid to meet him. Hadhrat's father would also join the crowd to meet his son. When Hadhrat's eyes would fall on his father, he would immediately go down and hold his father's feet. Hadhrat *(rahmatullahi alayh)* would be unconcerned about who is watching him or what they would think of him. He would then stand up, kiss his father's hands and then ask him, "How are you feeling my son?"

Once, his father said to him, "Son! Now I think you shouldn't travel out anymore. I feel like I am now in the last days of my life. Now don't leave me and go anywhere." When Hadhrat *(rahmatullahi alayh)* heard this, he replied, "Abbajee, I will do as you say."

Hadhrat Moulana would massage his father's feet twice daily. At nights before he slept and at the time of siesta when his father would take a rest. One can well imagine what duas he must have received from his father on these occasions. Indeed our success in this world and the hereafter largely depends on the duas we receive from our parents.

Shaikh Asad Ali had a habit of smoking the hookah after the Esha Salaah. Hadhrat Moulana would come home and the first thing he would do is ask his father if the coal was burning in his hookah or not. Most of the time his father would reply, "The fire in the hookah has extinguished." Hadhrat *(rahmatullahi alayh)* would then take the hookah, ignite it and when it was red hot, present it to his respected father. People would reprimand Shaikh Asad Ali and say to him, "How can you make your son, who is such a great buzurg, do such a menial task for you?" At times his father would get offended and say to his son, "People are telling me not to make you light the hookah for me." In reply, Hadhrat Moulana *(rahmatullahi alayh)* would say, "Abbajee, let people say what they want. I am your son and I am your lowest servant."

Once a buzurg came to Nanota and stood outside the Masjid. He was extremely angry and kept on watching the people coming out of the Masjid. When he saw Shaikh Asad Ali, he took hold of his hand and said to him, "Do you make Hadhrat Moulana fill your hookah pipe for you?" Shaikh Asad Ali replied, "Yes, I do." The buzurg then said to him, "Don't keep your hopes too high thinking that you are his father. When you instruct him to fill your hookah, the Malaaikah in the sky begin shivering and shaking in anger. If you don't repent from this immediately expect some calamity to descend." From then onwards, he never asked Hadhrat Moulana to do this kind of khidmat for him.[1]

On one occasion, Hadhrat's father came to Deoband to meet his son and also meet some of his relatives. Hadhrat Moulana had no home and used to live in a room in the Chatta Masjid. His father stayed at the house of Shaikh Karaamat Husain, who was the father-in-law of Hadhrat Nanotwi *(rahmatullahi alayh)*. Whilst living there, Shaikh Asad Ali suddenly fell ill. Hadhrat Moulana immediately moved into the house of his father-in-law to make the khidmat (service) of his father. He would only leave the house for Salaah. Sometimes when his father was in excruciating pain he would say to the others, "The Shariat has commanded me to serve my father hence I am excused from going to the masjid. You people should go and perform the salaah in the masjid."

Towards the end of his life, Shaikh Asad Ali suffered with heavy bouts of diarrhoea and needed to visit the toilet at short intervals. After relieving himself, he would cough a few times which was an indication that someone should come to fetch him. In those days there were no flush system toilets like we have today. People would use buckets in their homes. Hadhrat Nanotwi *(rahmatullahi alayh)* would himself take the

[1] *Hayrat angez waqiaat. Page 590.*

bucket and dispose of the sewerage. At times other great Ulama, who were the students of Hadhrat Nanotwi *(rahmatullahi alayh)*, would try to compete with Hadhrat Moulana to do this menial khidmat. When Shaikh Asad Ali would see these great Ulama competing with one another to clean his mess he would say, "This is indeed the great favour of Allah Ta'ala upon me that such senior Ulama are competing with one another to clean my mess and filth. All this honour is only because of my son. Otherwise where am I and where are these great Ulama?"

Shaikh Asad Ali never got an opportunity to perform Haj in his lifetime. Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* performed Haj-e-Badal on behalf of his father in the year 1295 A.H.

Shaikh Asad Ali passed away five years before Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* and is buried in Deoband.

Hadhrat Moulana *(rahmatullahi alayh)* had practically demonstrated the meaning of 'kindness and obedience to parents.' It is in the lives of these great Awliyaa that we understand the meanings of the mubaarak Ahaadith of Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ where it is mentioned;

رِضَى الرَّبِّ فِي رِضَى الْوَالِدِ

The pleasure of Allah lies in pleasing one's father

Hadhrat's Mother

Hadhrat Moulana's mother was the daughter of a famous lawyer in Saharanpur, Shaikh Wajeehud Deen, who was very well versed in Urdu, Arabic and Persian. He worked in the local courts and lived a fairly affluent life. His lineage also links up to Moulana Muhammad Haashim Saahib, the ancestor of Moulana Qaasim Nanotwi *(rahmatullahi alayh)*.

Lineage

The lineage of Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* reaches up to Qaasim ibn Muhammad ibn Hadhrat Abu Bakr Siddeeq *(radiyallahu anhu)* in the 44th generation. Moulana Muhammad Haashim, the ancestor of Moulana Qaasim Saahib *(rahmatullahi alayh)*, migrated from Balkh to India in the era of the king, Shah Jahan. Due to his sterling qualities and excellent capabilities, he received a royal acceptance in the court of the king. Shah Jahan awarded him a large tract of land in Nanota. This is where the family then settled.

Maktab Education

Moulana Muhammad Ya'qoob Saahib Nanotwi *(rahmatullahi alayh)*, had written a brief biography on Moulana Qaasim Saahib *(rahmatullahi alayh)* called Hayaat-e-Tayyib. In this book he mentions some aspects regarding Hadhrat Moulana's maktab ta'leem. They both were of the same age, were born in the same village and had studied in the same maktab. They were close friends from childhood. Moulana Ya'qoob Saahib writes, "Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*, from his childhood days, was brilliant, courageous, brave, bold and very intelligent. From all our classmates he always came out first. He completed the naazirah[1] of Qur-aan Shareef very quickly. His writing was also exceptionally neat."

Hadhrat Moulana as a child, had a flare for poetry. At a young age, he would compose poems which would leave the listeners spellbound. He had not formally studied poetry but would naturally compose the stanzas from his mind. Children in the maktab generally learn a few lines of poetry. Moulana *(rahmatullahi alayh)* would sometimes add a line or two to

[1] *Looking inside and reciting the Qur-aan Shareef*

these poems from his own side. This was in his childhood days. When Hadhrat Moulana qualified as an Aalim and his heart was filled with the love of Allah Ta'ala and Rasulullah ﷺ, he would compose such poetry that would ignite the hearts of the readers with the love of Allah and His Rasul ﷺ. At the end of this biography, one of Hadhrat's poems has been recorded wherein he expresses his deep love for Madinah Munawwarah, the beloved city of Rasulullah ﷺ. Hadhrat Shaikh Zakariyya *(rahmatullahi alayh)* has included this poem in his famous book "Fazaail-e-Durood" and would regularly listen to it being read on a Thursday night.

Engrossment in Ta'leem

Moulana Ya'qoob Saahib *(rahmatullahi alayh)* narrates that Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* at a young age, would copy small books in his neat handwriting. (In those days there were no copiers, hence people had to copy books by writing them down). With great enthusiasm he would copy these books and thereafter bind them as well. This was a start to Moulana's bright future. Moulana Ya'qoob Saahib *(rahmatullahi alayh)* also writes, "At the age of eight, we both learnt book binding by Hadhrat Haji Imdaadullah Saahib *(rahmatullahi alayh)*. Hadhrat taught us how to bind our maktab kitaabs. Thus, we would write and bind our kitaabs ourselves." This was at an age when children generally are more interested in games and entertainment. Hadhrat Nanotwi *(rahmatullahi alayh)* was very different from other children. After Madrasah, he would sit with a kitaab in front of him and with full concentration copy it in his neat handwriting.

A Master in all Fields

Despite the fact that Hadhrat Moulana spent his childhood in learning and writing books, a child at the end of the day is a child. Play and amusement is part of his nature. After studying, learning and writing, he would at times go to play with his friends. Just as he would out do his peers in the classroom, he would excel on the playground as well.

Moulana Ya'qoob Saahib *(rahmatullahi alayh)* writes, "In those games where one has to use his wit and intelligence, Hadhrat Moulana would always remain far ahead of the others. There was a game which we used to play when we were young called 'jor tor'. To play this game one had to be very talented and alert. When Moulana learnt this game, none of us could beat him. He was never defeated by any of us."

"Once, we were learning how to shoot with a pellet gun. Hadhrat Moulana joined us and asked us to teach him how to shoot. He was shown only once how to hold the gun. He took the weapon in his hand and the stance with which he stood and fired seemed as if he was an old experienced marksman. On his first shot he hit the bulls eye, whereas we were trying for some time and none of us had as yet managed to hit the target." His friends used to say that thereafter whenever we saw Moulana pick up a gun, he never missed his target. Who knew at that time that this was Hadhrat Moulana's training ground for the upcoming jihaad against the British.

These were some of the special capabilities that Allah Ta'ala had blessed Hadhrat Moulana with. Naturally he was talented in whatever he did.

To Deoband

By the age of 9, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* had completed studying Persian at the local maktab. Hadhrat's father had decided to send him to continue his studies in Deoband. At that time a wealthy person by the name of Shaikh Karaamat Husain, who was from the family of Hadhrat Nanotwi *(rahmatullahi alayh)*, had a madrasah built in his house. There was an Aalim by the name of Moulana Mehtaab Ali teaching there. When Hadhrat Nanotwi *(rahmatullahi alayh)* came to study at this Madrasah, there were two other students already studying there. One was Moulana Zulfiqaar Ali Saahib, the father of Hadhrat Shaikhul Hind *(rahmatullahi alayh)* and the other was Moulana Nihaal Ahmad, the son of Shaikh Karaamat Husain. Many years later, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* married the daughter of Shaikh Karaamat Husain, the sister of Moulana Nihaal Ahmad.

Moulana Zulfiqaar Ali Saahib was already learning the advanced books of Arabic when Hadhrat Nanotwi *(rahmatullahi alayh)* commenced with the basic books. His Ustaaz had seen his capabilities and started teaching him Arabic. He completed the books of Nahwu and Sarf very quickly and progressed very speedily. His Ustaaz used to jokingly call him علم کی بکری 'the goat of knowledge'.

From Deoband to Saharanpur

Hadhrat Moulana Nanotwi *(rahmatullahi alayh)* did not stay in Deoband for very long. His mother wanted him to go to Saharanpur. He had completed up to "Nahwu Meer"[1] in Deoband and was then sent to study in Saharanpur by his nana, Moulana Wajeehud Deen Saahib. Here he started

[1] *A book in Arabic Grammar*

with 'Hidaayatun Nahwu'[1] and also studied other books in Faarsi (Persian). His mother was very concerned about his Persian studies because in those days, most of the books, letters, etc. were all written in Persian. In the courts, schools, government offices, etc. Faarsi was the spoken language. Hence, much effort was made on Hadhrat Moulana to master the Persian language so that he speaks, writes and reads Persian most efficiently.

Moulana Wajeehud Deen Saahib was a master in the Persian language and also wrote Persian poetry. Thus, he made great efforts to teach his grandson Persian par excellence. However, in that very year his nana passed away and Hadhrat Moulana had to return to Nanota. He was twelve years old at that time.

Studies come to a halt

When Hadhrat *(rahmatullahi alayh)* came back to Nanota, his studies came to an abrupt halt as there was no one in the village who could teach him the books beyond 'Hidaayatun Nahwu'. The entire year passed without any further studies.

When the British took over the reins of India, warrants of arrest were issued against many Ulama. Senior Ulama had to leave India and migrate to Makkah Mukarramah or Madinah Munawwarah. In Zul Qa'dah 1257 A.H. - December 1841 C.E., Shah Ishaaq Muhaddith Dehlawi and his brother Shah Muhammad Ya'qoob Saahib, the grandsons of Shah Abdul Aziz Saahib *(rahmatullahi alayh)* intended to migrate to Makkah Mukarramah. Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* also intended to join this group but due to his many responsibilities, he was

[1] *Another book in Arabic Grammar*

unable to join them. However, he did apply for leave to perform Haj and left for Hejaz in Rajab 1258 – August 1842. He returned to India in Rajab 1259. On his return, he proceeded straight to Delhi to continue his teaching without first coming home to Nanota as his leave had expired.

When the college in Delhi closed for the holidays, Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* came home to Nanota. During the holidays, he surveyed the village to see which of the family youngsters were not engaged in the pursuit of ilm. Moulana Qaasim Saahib *(rahmatullahi alayh)* as well as Moulana Ya'qoob Saahib *(rahmatullahi alayh)* both had not been studying for approximately an entire year. He thus intended to take both of them to Delhi to continue their studies. At that time Hadhrat Nanotwi *(rahmatullahi alayh)* was 13 years old.

In the Arabic College of Delhi

In Muharram 1260 – January 1844, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* enrolled in the Arabic College in Delhi, under the tutelage of Hadhrat Moulana Mamlook Ali Saahib *(rahmatullahi alayh)*. He started off with "Kaafiyah", a book on Arabic grammar. Within a few days his Ustaaz saw his remarkable capabilities. He thus paired his son, Moulana Ya'qoob Saahib, to study and do revision with Moulana Muhammad Qaasim Saahib.

This Madrasah was run by the East India Company. Initially it was run by a nawaab (an extremely wealthy landlord) by the name of Ghaaziud Deen Khan. It was an elaborate double storey building. Arabic and Persian were taught at the college. Many great Ulama taught here. All the expenses of the Madrasah were paid by the nawaab.

When the East India Company took over Delhi, they took control of the Madrasah as well and changed the name to "The Arabic College of Delhi". The whole purpose of taking over the Madrasah was to change the mind-set of the Indian students and to make them think like the British. The first principal of this college was an Englishman by the name of Mr. G.H. Tailor. In 1828, he introduced English into the syllabus and changed the entire curriculum of the Madrasah. In the 1857 uprising, the college was destroyed and Mr. Tailor was killed.

Faculty of Arabic

The university catered for different faculties in English, Arabic and Sanskrit. The faculty of Arabic also taught the other necessary books of knowledge. Many of the affluent Muslims used to send their children to study here. The standard of Islamic education at the college was very high. Hence, you will find that many of the students of this college earned a very high name for themselves and stood a chance to earn a handsome salary when they completed their studies. They became some of the very famous personalities of India. Hadhrat Moulana Qaasim Nanotwi, Hadhrat Moulana Rasheed Ahmad Gangohi and Sir Sayed were some of those who qualified here.

Hadhrat Nanotwi *(rahmatullahi alayh)* studied at this college for five years and completed most of his books here. He was an outstanding pupil and produced excellent results. Hadhrat *(rahmatullahi alayh)* was 13 years old at that time and his outstanding capabilities became well known to one and all. Hadhrat was at an age when youngsters generally lose focus in their lives. They get involved in all kinds of evils and vices and stray from the straight path. He was now living in the huge city of Delhi where all kinds of temptations present themselves, but with all of this he remained

focused on his course through the grace of Allah Ta'ala and steered clear of all wrongs and evils.

Hadhrat's capabilities and outstanding traits became the talk of the campus. The lecturers in their sittings, would discuss Hadhrat's excellent character and his brilliant mind. They put him through the paces and tried him out on several occasions to test his mettle. He passed all the tests with flying colours. This further enhanced his status and prestige in their eyes.

It is common for students in a Madrasah to discuss and at times debate masaail (rulings) on different topics. Students would be seen discussing issues with Moulana Qaasim Saahib *(rahmatullahi alayh)* and he would be in the forefront conversing and explaining the arguments.

Moulana Ya'qoob Saahib *(rahmatullahi alayh)* explains, "In those days there was a Masjid near our home. Students would gather there and debate and discuss different topics and issues. When Moulana Qaasim Saahib *(rahmatullahi alayh)* would start explaining, no one would be able to override his arguments and he would explain with such confidence that no one could counter any of his arguments."

Change in the curriculum

Although Moulana was a registered student of the college, he spent most of his time studying at the home of Hadhrat Moulana Mamlook Ali Saahib *(rahmatullahi alayh)*. After teaching at the college, Moulana Mamlook Ali Saahib would conduct lessons at his residence for half the night.

The year that Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* enrolled in the college, a major change took place in the curriculum. Until then, Arabic and English were two separate faculties. That year they

joined both the faculties and merged the English subjects with the Islamic subjects. Previously, the students studying Arabic were not compelled to study any English subjects. Now it became necessary for them to also study Geography, Geometry, Algebra, Natural Science, History, Economics, Politics, etc. Hence many students left the college and continued their studies at the residence of Moulana Mamlook Ali Saahib *(rahmatullahi alayh)*. Since Hadhrat Moulana Qaasim Saahib was a registered student of the college, he had to attend all the lessons otherwise he would be marked absent on the register. Despite this, Hadhrat *(rahmatullahi alayh)* never attended any of these classes. Apparently it seemed that he would be removed from the institute, but his Ustaaz, Moulana Mamlook Ali Saahib spoke to the office repeatedly requesting him to be excused from attending the secular classes and that he will personally take the responsibility of teaching him at his residence. Moulana Mamlook Ali Saahib had already gauged his intelligence and thus interceded on his behalf. He requested Moulana Qaasim Saahib to study "Iqleedus"[1] on his own and to also practice his Mathematics. He thus studied these books on his own.

Moulana Ya'qoob Saahib *(rahmatullahi alayh)* mentions, "The word went around that Moulana is studying Maths on his own. He has the textbooks but no teacher to teach him. Students found this very strange. They began questioning how this could be possible. A teacher by the name of Munshi Zakaullah prepared a few difficult questions and examined Moulana. Surprisingly Moulana answered all his questions very easily. This further enhanced Moulana's fame in the college."

[1] *A complicated book on Mathematics*

A new Companion

During the course of the year, Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* arrived in Delhi to study. He was 17 years old at the time. He first went through a few teachers until he reached the threshold of Moulana Mamlook Ali Saahib *(rahmatullahi alayh)*. He was still studying Hidayatun Nahwa which was one year below Moulana Qaasim Saahib *(rahmatullahi alayh)*. He studied very hard and in a short time came on par with Moulana Qaasim Saahib. From this point onwards, Moulana Mamlook Ali Saahib used to teach both of them at his residence. Both these Ulama were extremely intelligent, capable and pious. Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* saw their capabilities and focused his special attention on them. Moulana Gangohi *(rahmatullahi alayh)* was an orphan. His father passed away whilst he was still quite young. His grandfather then took charge of him. He used to send three rupees for him every month. Both these students would spend their days and nights in the pursuit of ilm. The world was still to see the fruits of their efforts. Allah Ta'ala accepted both of them as the leaders of the Ummah and their names will always be recorded in the books of history amongst those Ulama-e-Haq who led the Ummah on to the straight path.

Different buzurgs have different temperaments and ways like the variety of fruit and flowers in a garden. Each one differs from the other in colour and beauty. The Ambiyaa *(alayhimus salaam)* also had different personalities and habits. Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* and Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* were also both very different. Moulana Qaasim Saahib *(rahmatullahi alayh)* was very soft in nature whilst Moulana Gangohi *(rahmatullahi alayh)* was

more strict and firm. He had more of an organized temperament and nature. [1]

During their student days, Moulana Qaasim Saahib *(rahmatullahi alayh)* and Moulana Rasheed Ahmad Saahib *(rahmatullahi alayh)* would sometimes sit and discuss Deeni masaail. The whole Madrasah would gather around them and listen to their discussions. They would enjoy listening to the arguments presented by these young students. When one of them would present an argument, the listeners would be spellbound and would think that for this there is definitely no answer, but the moment the other commenced his discussion and counter answered each argument, they would feel that the latter has definitely outmatched his opponent. This was whilst they were still young students at the College in Delhi.

Once, whilst they were travelling by ship for Haj, they began discussing a mas-alah. After much discussion they could not reach any conclusion. Moulana Qaasim Saahib *(rahmatullahi alayh)* suggested, "Let us now close this topic. When we reach Makkah Mukarramah we will present this whole issue to Hadhrat Haji Saahib *(rahmatullahi alayh)* and let him make the final decision in this regard." Moulana Gangohi *(rahmatullahi alayh)* objected saying, "Our Hadhrat is an Imaam in Tasawwuf and this is an ilmi (academic) discussion, how will Hadhrat make a decision in this regard?" Moulana Qaasim Saahib *(rahmatullahi alayh)* who was overwhelmed with ishq (love) for Haji Saahib *(rahmatullahi alayh)* said, "If Hadhrat can't make a decision in this regard then why are we holding onto his garment?" This was the level of *ishq* he had for his Shaikh. When they reached Makkah Mukarramah, Moulana purposely did not present this mas-alah to Hadhrat Haji Saahib *(rahmatullahi alayh)*. One day whilst speaking casually,

[1] *[Malfozaat-e-Hakeemul Ummat Vol. 5 Page 170]*

Hadhrat Haji Saahib *(rahmatullahi alayh)* began discussing this issue with great detail explaining all the proofs and laws in this regard. At the end of the discussion there was no end to Moulana Qaasim Saahib's joy and no end to Moulana Gangohi's astonishment that Hadhrat did not formally study this field yet he so excellently explained the entire mas-alah in such a way that even great knowledgeable Allamahs (highly skilled Ulama) would have not been able to do so.[1] They studied together, learnt under the same Ustaaz, took bay'at at the hands of the same Shaikh, fought side by side in the Jihaad against the English, laid the foundation of Darul Uloom Deoband and led the Ummah towards righteousness and piety. This kind of friendship which is based on Deen and the love of Allah Ta'ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is indeed worthy of envy.

Mind boggling Intelligence

Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* would also teach *Mantiq* (logic) and *Falsafa* (philosophy). When Moulana Qaasim Saahib *(rahmatullahi alayh)* would read out these books in class, he would read continuously without stopping for an explanation nor would he stop to translate in Urdu. When he would come to the end of a paragraph, he would quickly give a brief explanation of what was read and move on. The other students in the class would be left wonderstruck that, "We can barely digest a few lines whereas he is continuing page after page." One day, the students got together and complained to Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* saying, "He is reading so many pages at once, does he even understand anything?" The answer Moulana Mamlook Ali Saahib gave is an indication of Moulana Qaasim Saahib's brilliance and intelligence. Apparently this objection of the students seemed to be

[1] *[Malfoozaat-e-Hakeemul Ummat. Vol. 3 Page 179]*

correct. Mantiq and Falsafa are such difficult subjects that normally a student can only learn a few lines daily, but miraculously this young student is reading and understanding many pages of the kitaab and is also giving his own explanation thereafter.

Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* answered them by saying, "No student can get past me without understanding his work. I know exactly if a student has understood his work or not."

Moulana Ya'qoob Saahib *(rahmatullahi alayh)* mentions that Moulana Muhammad Qaasim Saahib *(rahmatullahi alayh)* would read and explain the difficult books of logic, Meer Zaahid and Shams Baazighah like a Haafiz would recite his dhor (revision of the Qur-aan Shareef).

Aloofness from the College

Moulana Qaasim Saahib *(rahmatullahi alayh)* was a registered student of the Arabic College in Delhi. Although he studied most of his books at the residence of Moulana Mamlook Ali Saahib *(rahmatullahi alayh)*, he remained a bona fide student of the college. However, when the time for the final exams approached, Moulana did not participate in the exams. Everyone was surprised as they knew of his remarkable capabilities. Moulana Ya'qoob Saahib *(rahmatullahi alayh)* writes, "On the day of the final exams, Molwi Saahib did not participate in the exams and left the college. Everyone in the college including the head master was extremely upset and grieved at this."

They were upset because they knew the potential of this young student. They knew what fame he could bring to the college. They also knew what wealth he could have secured for himself with the qualifications he could achieve at this institute. The lecturers at the college felt that Moulana

destroyed his future, as well as the opportunities of securing a degree and wealth for himself. In the meantime, Hadhrat Moulana *(rahmatullahi alayh)* felt that he had saved himself from the disgrace of receiving a certificate from the University of the British. The purpose of attaining ilm was not to obtain a degree and earn wealth. His purpose was to obtain the pleasure of Allah Ta'ala. Moulana had absolutely no regrets. He was happy to leave without any recognised qualifications. His Ustaaz, Moulana Mamlook Ali Saahib, was also happy with his decision of leaving the college without attending the exams. He reassured him that knowledge is sought to please Allah Ta'ala and to serve His Deen as a humble servant; not for wealth, recognition or position.

Studying Hadith

Hadhrat Moulana *(rahmatullahi alayh)* had completed all the necessary kitaabs at the feet of Moulana Mamlook Ali Saahib and Mufti Sadrud Deen Saahib. However, he still needed to study Hadith. For this his eyes had fallen upon Shah Abdul Ghani Mujaddidi *(rahmatullahi alayh)*.

In Delhi, the blessings of Shah Waliullah Saahib *(rahmatullahi alayh)* had spread far and wide. This knowledge further spread in the time of his son, Shah Abdul Azeez Saahib *(rahmatullahi alayh)* and then in the time of Shah Ishaaq Saahib *(rahmatullahi alayh)*. In 1258 A.H. Shah Ishaaq Saahib *(rahmatullahi alayh)* migrated to Makkah Mukarramah. It seemed as if darkness had now settled over Delhi. The classrooms of Hadith could no more be found. Shah Muhammad Ya'qoob Saahib *(rahmatullahi alayh)*, the brother of Shah Ishaaq Saahib *(rahmatullahi alayh)*, also left India and migrated to Hejaz. It was only the classroom of Shah Abdul Ghani Mujaddidi *(rahmatullahi alayh)* that was left. Both friends, Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* and Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)* decided to study Hadith under his

guidance. They studied Bukhaari Shareef, Muslim Shareef, Ibnu Majah and Nasai Shareef under him. For some reason they did not study Abu Dawood Shareef.

After his studies, Moulana Qaasim Saahib *(rahmatullahi alayh)* worked in the printing press of Moulana Ahmad Ali Saahib Muhaddith Saharanpuri *(rahmatullahi alayh)*. This made it easy for him to then study this one book that was left out.

Learning directly from Rasulullah ﷺ

Once, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* requested a *majzoob* (one absorbed in divine love) to make *dua* for him. This *majzoob's* habit was that whenever he related something of his Shaikh he would say that 'My *baadsha* (king) has said this and if he had to relate a Hadith of Rasulullah ﷺ he would say that the king of both worlds has said this. This *majzoob* mentioned to Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* "You are asking me to make dua for you, whereas I have seen you learning directly from the king of both the worlds."

This incident was mentioned by Hadhrat Moulana Husain Ahmad Madani *(rahmatullahi alayh)* during a lesson. He further explained that ilm would descend directly onto the heart of Hadhrat Moulana Nanotwi *(rahmatullahi alayh)* from the niche of *Nubuwwat*. He used to also say that the knowledge that is contained in the books written by Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* is not contained in the books of Imaam Ghazaali *(rahmatullahi alayh)*, Sa'd-ud-Deen Taftaazaani *(rahmatullahi alayh)*, Meer Sayyid Shareef Jurjaani *(rahmatullahi alayh)* and Qaadhi Baydhaawi *(rahmatullahi alayh)*.

Hadhrat Moulana Ashraf Ali Thanwi *(rahmatullahi alayh)* used to say that people say that you cannot find the likes of Imaam Ghazaali and Imaam Raazi nowadays. However, I say to you that Hadhrat Haji Saahib *(rahmatullahi alayh)* is no less than Imaam Ghazaali *(rahmatullahi alayh)* and Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* is no less than Imaam Raazi *(rahmatullahi alayh)*.[1]

Niyyat (intention) when studying

Someone once asked Hadhrat Moulana, "The books you studied are the same books that other Ulama studied but the great and lofty position that Allah Ta'ala has given you, He hasn't given to any of them. What is the reason for this?"

Hadhrat Moulana *(rahmatullahi alayh)* had given a very unique reply which is a great lesson for all students of Deen. He says. "When others studied the Qur-aan and Hadith, they studied it with the intention of learning the different sciences of the Qur-aan and Hadith. e.g. Tafseer, Asbaabun Nuzool, Naasikh Mansookh, Asmaaur Rijaal, etc. They were then blessed with this knowledge but they did not receive what I received." Those present then asked, "How is it then that you received this great favour?" Hadhrat *(rahmatullahi alayh)* replied, "Whenever I studied the Qur-aan Shareef I studied it with this intention, O Allah! Your slave is present. I want to understand Your commands which I want to bring into practice. I studied the Qur-aan and Hadith with this intention that I want to know what Allah Ta'ala and His Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ want from me." *Subhanallah!* This was similar to the practice of the Sahaabah *(radhiyallahu anhum)*. Whenever Hadhrat Moulana *(rahmatullahi alayh)* read a Hadith he would think to himself that what was the *mansha* (wish and desire) of Rasulullah

[1] *Malfoozaat-e-Faqeehul Ummat*

ﷺ when he mentioned this Hadith?" Based on this, Allah Ta'ala blessed him with such great and vast knowledge.

Our sanad of Hadith via Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*

Faqeehul Ummah, Hadhrat Mufti Mahmood Hasan Gangohi *(rahmatullahi alayh)*

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Shaikhul Islam, Hadhrat Moulana Husain Ahmad Madani *(rahmatullahi alayh)*

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Shaikhul Hind, Hadhrat Moulana Mahmoodul Hasan Deobandi *(rahmatullahi alayh)*

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Hujjatul Islam, Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*

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Shah Abdul Ghani Mujaddidi *(rahmatullahi alayh)*

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Shah Muhammad Ishaaq Saahib *(rahmatullahi alayh)*

↓

Shah Abdul Azeez Muhaddith Dehlawi *(rahmatullahi alayh)*

↓

Shah Waliullah Muhaddith Dehlawi *(rahmatullahi alayh)*

It will only be appropriate to end this chapter with a brief biography of Hadhrat Moulana Mamlook Ali Saahib *(rahmatullahi alayh)*, the beloved Ustaaz of Hujjatul Islam, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*;

Hadhrat Moulana Mamlook Ali Saahib *(rahmatullahi alayh)*

Hadhrat Moulana was born in the year 1204 A.H. (1789 C.E.) in the village of Nanota. His father was a great Aalim by the name of Moulana Ahmad Ali Nanotwi. Moulana Mamlook Ali Saahib studied his Aalim Faadhil course in Delhi by a great Aalim of his time, Allamah Rasheedud Deen Dehlawi Saahib *(rahmatullahi alayh)* who was the student of Hadhrat Shah Abdul Azeez Saahib *(rahmatullahi alayh)*. Moulana Mamlook Ali was very fortunate to study one lesson of Hidaayatun Nahwu under the tutelage of Shah Abdul Azeez Saahib *(rahmatullahi alayh)*.

Moulana Gangohi *(rahmatullahi alayh)* mentions that when Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* went to study in Delhi, whenever he went to learn by an Ustaaz, due to lack of compatibility, after teaching him the first lesson, they were not prepared to teach him further. Moulana was naturally upset and grieved at this. In this grief of his he went to Hadhrat Shah Abdul Azeez Saahib *(rahmatullahi alayh)* and presented to him his problem saying that he had left his hometown to study but after having done one lesson with any Ustaaz no one was prepared to teach him further. Shah Abdul Azeez Saahib *(rahmatullahi alayh)* heard his plight and asked him to come the next day. He taught him one lesson of Hidaayatun Nahwu and then said to him, “You may go now and whoever you wish learn from, he will never refuse to teach you.”

Moulana then progressed so much that all the great Ulama of the time thereafter learnt under him.[1]

Hadhrat Qari Muhammad Tayyib Saahib *(rahmatullahi alayh)* mentions regarding Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* that in his student days he made lots of sacrifice to obtain ilm-e-Deen. Once Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* mentioned to his students, "When we were studying in Delhi, our conditions were such that we did not even have any food to eat. We had no money with us and we owned nothing. For food we would go daily at night to the market place where people sold their vegetables. We would pick up the left over leaves, etc. that had fallen behind, wash it, boil it, add salt and eat it. This was our food. Many a times we never even had any bread to eat with it. The Madrasah had no lamps to provide for the students who wished to study at night. The Hindus would always keep a lamp burning in their shops the entire night. They were very superstitious and believed that by keeping a lamp burning in the shop it will stay protected from any evil. We used to sit outside the shop and whatever light we could get from that lamp, we would continue studying through the night. This is how we obtained ilm."

Once, whilst Hadhrat Moulana was studying under the light of this lamp, a procession of the prince passed by with all his horses, elephants, soldiers and fanfare. Moulana was so engrossed in his studying of Kaafiyah that he didn't even know who passed by. Moulana was sitting comfortably on the floor with his kitaab in his hand, oblivious of what was happening around him. The guards began shouting at him to clear the way but Moulana was so immersed in his studies that he did not even hear their shouts. As they drew closer to Moulana Mamlook Ali Saahib, the prince, in a fit of anger asked the security to strike him. Only then did

[1] *Arwaah-e-salaasah. Page 140*

Moulana perceive the presence of the entire procession. This was the effort, time and engrossment Hadhrat Moulana had given to ilm.[1]

After qualifying as an Aalim, Hadhrat Moulana began teaching in Delhi. He was an expert in the field of Fiqh, Arabic and Hadith. He also specialized in *mantiq* (logic) and *falasafa* (philosophy). Hadhrat also taught the Sihaah Sitta (six authentic books of Hadith). He taught at the Delhi College and remained the head teacher at this institute until his demise. The Delhi College was established during the rule of the British by Nawaab Ghaaziud Deen Khan. There were no formal Madrasahs in those days. Students would live in the local Masaajid and attend classes at the Arabic College. This college was run completely by the British but Allah Ta'ala made such *intizaam* (arrangements) that a great Aalim like Hadhrat Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* taught here and the knowledge of Nubuwat flowed from the dens of the English.

Allah Ta'ala blessed him with many illustrious students who gained great acceptance in the work of Deen. He was known as Ustaazul Kul (the Ustaaz of everyone) as all the great Ulama in India at that time studied under his guidance.

His student, Moulana Zul Fiqaar Ali Saahib, the father of Hadhrat Shaikhul Hind *(rahmatullahi alayh)* writes regarding his Ustaaz, "My Ustaaz, the Imaam of the Muslims, Shaikhul Islam, Hadhrat Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* was such an Aalim that it seemed as if the sun with all its radiance had embraced him and the full moon had passed its luster onto him. Indeed he was a true *waaris* (inheritor) of the Ambiyaa, a thorough Aalim with sound knowledge, a treasure of *ma'rifat* (recognition of Allah Ta'ala) and *hidaayat* (guidance), a man who was there for the poor and the needy, a kind father to his students and a remarkable example of

[1] *Majaalise Hakeemul Islam. Page 79*

the akhlaaq of Rasulullah ﷺ. Allah Ta'ala blessed him with numerous students who took great benefit from him."

Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* mentions regarding Moulana Mamlook Ali Saahib, "Initially when we went to Delhi to study, we could not settle down with any competent Ustaaz. At some Madrasahs we were receiving very little sabak (lessons) and at some places the teachers could not give us satisfactory answers to our doubts. Eventually, we came into the presence of Hadhrat Mamlook Ali Saahib *(rahmatullahi alayh)*. This is where we found our satisfaction and in a short time we completed all our necessary books. It seemed as if Hadhrat Moulana placed the morsels of knowledge into our mouths and fed us with love and affection."

Sir Sayed of Aligarh mentioned in one of his books, "The memory that Moulana Mamlook Ali Saahib possessed was so profound that if per chance the entire library of ilm was lost, Hadhrat Moulana would have once again written it all down from the treasure chest of his memory."

Hadhrat Moulana was extremely dedicated to teaching. He would spend several hours a day teaching the students even if it meant teaching overtime. If a student came to him at any part of the day or night, he would happily teach him without asking for extra remuneration. Many students would live in his house and study by him in the early hours of the morning. It was well known about him that if a student could not understand any *ibaarat* (text), he would explain it in the most simple and unique manner. He would be so busy teaching the entire day that he seldom got a chance to even rest. He dedicated his entire life to teaching Deen. This is how Allah Ta'ala blesses people. When a person gives himself fully to Allah Ta'ala, then Allah Ta'ala splits the skies and blesses him. He was blessed with such illustrious students by Allah Ta'ala that he became

the envy of all the Ulama of his time. Very seldom can one find an Ustaaz the like of him in this day and age.

His akhlaaq (character) was exceptional. He was an extremely soft natured person, very humble, and always showed great love and muhabbat to his students. At the Delhi College, the English Principals showed him lots of respect and love. They had immense trust and confidence in him.

Hadhrat's *faiz* and *barakaat* (blessings) spread through the length and breadth of India. It will be difficult to count the number of students that studied under him. Some of his outstanding students were;

1. Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*
2. Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)*
3. Hadhrat Moulana Ya'qoob Nanotwi *(rahmatullahi alayh)* (his son)
4. Hadhrat Moulana Mazhar Nanotwi *(rahmatullahi alayh)* (The founder of Mazaahirul Uloom, Saharanpur)
5. Hadhrat Moulana Muhammad Muneer Nanotwi *(rahmatullahi alayh),* (principal of Deoband)
6. Hadhrat Moulana Muhammad Ahsan Nanotwi *(rahmatullahi alayh)*
7. Hadhrat Moulana Zul Fiqaar Ali *(rahmatullahi alayh)* [Father of Hadhrat Shaikhul Hind *(rahmatullahi alayh)*]
8. Hadhrat Moulana Fadhlur Rahmaan Deobandi *(rahmatullahi alayh)* [Father of Moulana Shabbeer Ahmad Usmaani)
9. Shaikh Muhammad Thaanwi *(rahmatullahi alayh)* of Thanabawan, the companion of Haji Imdaadullah *(rahmatullahi alayh)*
10. Hadhrat Moulana Ahmad Ali Saharanpuri *(rahmatullahi alayh)*

When travelling to Delhi, Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* would always pass by Kandhla. Hadhrat would make a point of

stopping over and going to meet Hadhrat Moulana Muzaffar Husain Saahib Kaandhlawi *(rahmatullahi alayh)*. They had great love and muhabbat for each other and showed the greatest amount of respect and reverence to one another. Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)* would first ask him if he had taken meals. If he replied that he had eaten then Moulana Muzaffar Husain Saahib would not insist on him eating and if Moulana Mamlook Ali Saahib replied in the negative, Moulana would ask, "Shall I bring whatever is available or should I have fresh food prepared." On one occasion, Moulana Mamlook Ali Saahib said, "Bring whatever is available. Don't prepare fresh food." On that day there was only *kitchri* in the house. Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)* presented it and Moulana Mamlook Ali Saahib ate it with relish saying that this much is sufficient and that he did not require anything more. When he needed to leave, Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)* would accompany him to his conveyance and see him off on his journey.

This was the love and muhabbat these great luminaries had for each other. Look at the respect and simplicity in their lives. Indeed, in the lives of our elders, there are great lessons for us. They had such sincerity, love and informality in their lives. If only we can also follow in their footsteps.

Hadhrat Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* passed away on the 11 Zul Hijjah 1267 (7 October 1851). He had been afflicted with yellow jaundice for a period of 11 days and then passed away. He is buried in Delhi in the Mehndiyan graveyard of Hadhrat Shah Waliullah Saahib *(rahmatullahi alayh)*. Whilst Hadhrat was ill, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* made lots of khidmat for his Ustaaz. He made his day and night into one and served his beloved Ustaaz during this illness. Moulana Ya'qoob Saahib *(rahmatullahi alayh)* says, "When my

father fell ill, Moulana Qaasim Nanotwi *(rahmatullahi alayh)* would stay awake the entire night and nurse him."

May Allah Ta'ala fill his qabar with noor and shower him with His special noor and rahmat. May Allah Ta'ala grant us the *taufeeq* (ability) to follow in his noble footsteps. *Aameen.*

Chapter 3

Marriage

After completing his studies, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* dedicated all his time to ilm and tasawwuf. He would spend long hours engaging in the zikr of Allah Ta'ala and was not really interested in getting married immediately. His father, Shaikh Asad Ali, was very concerned as to why his son was not getting married. He went up to Hadhrat Haji Imdaadullah Saahib *(rahmatullahi alayh)* and requested him to speak to his son. On the request of Hadhrat Haji Saahib *(rahmatullahi alayh)* Moulana Qaasim Saahib *(rahmatullahi alayh)* agreed to perform nikah.

In the year 1270 A.H. (1853 C.E.), he finally married Umm-e-Rahim, the eldest daughter of Shaikh Karaamat Husain of Deoband. Although her father was a wealthy nawaab, she lived a life of simplicity and obedience. She conformed to Hadhrat Moulana's ways and mannerisms and bore ten of Moulana's children. She lived a relatively long life and passed away in Deoband in the year 1337 A.H. (1918), 38 years after the demise of her husband.

Hadhrat Moulana's wife was an exceptionally pious woman who was blessed with sterling qualities. Being the wife of Moulana Qaasim Saahib *(rahmatullahi alayh)*, she would have naturally made many sacrifices and

supported him in every way possible. She was a 'silent' and 'unseen' support and pillar in the foundation of Darul Uloom Deoband, thus securing a large share in the reward of all the good that continues to stem from it. Allah Ta'ala also honoured her by accepting her progeny to serve Deen in various ways.

She bore Hadhrat Moulana ten children; three sons and seven daughters. She remained occupied in looking after his children and raising them, together with her other domestic responsibilities. This saintly woman was such that despite her responsibilities, she was always motivated towards piety and eager to engage in works of righteousness.

No matter what work she may have been engaged in, the very moment she heard the Muazzin call out, *"hayya 'alas salaah!"*, she would stop whatever she was doing and would prepare for salaah.

Similarly, despite her busy schedule, she always made time for the *'ibaadah* of Allah Ta'ala. Every morning, after performing the Fajr Salaah, she would cover her face with her scarf and engage in the zikr of Allah Ta'ala. Such was her punctuality on her zikr that she would never miss it under any circumstances.

Likewise, for a period of two years, she made the time every day to take benefit from her grandson who was becoming an 'Aalim. Her grandson, Qari Muhammad Tayyib Saahib *(rahmatullahi alayh)*, says, "When I commenced my studies of Hadith, I would come home every day after my lessons and explain the entire lesson to my grandmother. She would listen to the Hadith with tears flowing from her eyes for the entire duration. This continued for two full years."

She hailed from the village of Deoband. Her father, Shaikh Karaamat Husain, was a wealthy man, and hence on the occasion of her nikaah, he

sent her off with abundant clothing, expensive jewellery and many household items. On the first night, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* addressed her saying, "Now that Allah Ta'ala has joined us in marriage, there will have to be compatibility between us. However, in our present condition, this will be difficult, as you are wealthy and I am a pauper. We thus have one of two options; either I become wealthy, which is obviously very difficult, or you become like me. It is better that you become poor like me since this is so much easier." Without any hesitation she wholeheartedly responded, "I give you the full right to do with my belongings as you please." The very next morning, Hadhrat Moulana *(rahmatullahi alayh)* donated all her jewellery and wealth in the path of Allah Ta'ala.

Sometime thereafter, when she visited her parent's home, her father noticed that she was not wearing any jewellery. When he asked her the reason for this, she explained to him what had transpired. He felt it inappropriate for his daughter who was newly married to appear before her relatives dressed in this manner. Hence, he again gave her new sets of jewellery and clothing.

When she returned home, Hadhrat Moulana observed all that she had returned with. That night, he again encouraged her to prepare for the hereafter by spending all her wealth in the path of Allah Ta'ala. Again, she gave him the right to do with her wealth as he pleases. Thus, the next morning, he gave all her valuables in the path of Allah Ta'ala once again.

She would often say, "The love for wealth and jewellery had thereafter totally left my heart. In fact, I have even developed an aversion to these

things, and in my entire life thereafter, I neither bought jewellery, nor had a desire for expensive garments."[1]

She was not only a saintly soul, she was also a faithful wife who displayed true loyalty to her husband and went beyond the call of duty in fulfilling his rights.

As the piety, knowledge and wisdom of Moulana Qaasim Saahib *(rahmatullahi alayh)* became well known, people from far and wide began flocking to him. There were always guests in his home, with barely a single meal passing without guests being present. His respected wife was extremely efficient in seeing to the household responsibilities and would ensure that there was always food prepared for the guests. Even when they were going through constraints, she would try her best to honour the guests and see to their comfort. Regarding her kind heartedness, Hadhrat Moulana once mentioned, "My generosity is only on account of Ahmad's mother (referring to his respected wife)."

Similarly, she understood the importance of pleasing her husband and was therefore completely selfless in her effort to secure his happiness. The following incident, which she herself narrates, is ample evidence in this regard: "My husband would generally drink milk at night. Hence, when he returned home after 'Esha, I would present the milk to him. After drinking the milk, he would stand and engage in nafl salaah, as it was his habit to stand in salaah the entire night. If on any occasion he did not wait for me to bring the milk and commenced his salaah, I understood that he was upset with me for some reason. Thus, on the few occasions when he did not wait for the milk and commenced his salaah, I too remained standing the entire night with the cup of milk in my hands."

[1] *(Sawaanih-e-Qaasimi. Vol. 1, pgs. 507 - 513)*

She was blessed with a heart of such compassion and love that let alone serving her husband, she even went the extra mile in serving her mother-in-law and seeing to her comfort.

Her mother-in-law had fallen ill and would experience bouts of diarrhoea which were so severe that she would soil three or four sets of clothing daily. Together with rendering all the other services in the house, she would happily wash the soiled garments of her mother-in-law. However, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* would also insist on personally washing his mother's clothing. Hence, Hadhrat Moulana and his wife agreed on taking turns to wash the clothing.

Despite this arrangement, she had such a big heart that she would still wash, clean and dry the soiled clothing daily. However, since her husband wanted to share in the reward of washing his mother's clothing, she would leave just one garment for him to wash every alternate day.

Family and Children

Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* had ten children whom he brought up with great care and caution. He had three sons and seven daughters. His sons' names were Moulana Haafiz Ahmad, Muhammad Haashim and Muhammad Mia.

Muhammad Mia passed away in infancy and Muhammad Haashim passed away in Makkah Mukarramah. Hadhrat's progeny continued from Haafiz Ahmad Saahib *(rahmatullahi alayh)*. For many years he remained the principal of Darul Uloom Deoband and was regarded to be amongst the very successful rectors of the institute. Haafiz Ahmad had three sons; Qari Muhammad Tayyib Saahib *(rahmatullahi alayh)*, who was the principal of Darul Uloom Deoband for more than 50 years. The other two brothers'

were Muhammad Taahir Awwal and Muhammad Taahir Saani. Qari Tayyib Saahib had five daughters and four sons. The progeny of Hadhrat Nanotwi consisted mainly of Ulama and Sulahaa (pious).

The children of Moulana Qaasim Nanotwi (rahmatullahi alayh)

1. Muhammad Haashim
2. Muhammad Mia
3. Haafiz Ahmad – (Principal of Darul Uloom Deoband)
4. Rafee'ah
5. Khadeejah
6. Maryam
7. Aa'ishah
8. Ikraamun Nisaa
9. Name of daughter unknown
10. Name of daughter unknown

Haafiz Ahmad Saahib

Haafiz Ahmad Saahib is the illustrious son of Hujjatul Islam, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. Although he was popularly known as Haafiz Ahmad Saahib, he was a great Aalim of his time. He was born in Nanota in the year 1861 A.H. His father had sent him to Gilauti to study Arabic by Moulana Abdullah Ansaari. From here he went to Moradabad to further his studies. He is also a student of Hadhrat Shaikhul Hind *(rahmatullahi alayh)*. He studied the Sihaah Sittah under the guidance of Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)*. Later on, he taught at Madrasah Islamiyyah in Thanabawan. In the year 1885 A.H. he became an Ustaaz in Darul Uloom Deoband and 10 years later in

the year 1895 A.H., Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* appointed him as the principal of Darul Uloom Deoband. During his reign as the Principal, Darul Uloom progressed in every field. On one occasion he was invited to a Madrasah in Hyderabad. Whilst in Hyderabad he fell ill. On his return to Deoband, on the 03 Jumadul Ula 1347 (1928), he passed away on the train. His body was taken to Hyderabad where he was buried. May Allah Ta'ala fill his qabar with noor. *Aameen.*

The children of Haafiz Ahmad Saahib

1. Qari Muhammad Tayyib Saahib *(rahmatullahi alayh)* (Principal of Darul Uloom)
2. Taahir Awwal
3. Taahir Saani
4. Faatimah
5. Tayyibah

The children of Qari Muhammad Tayyib Saahib

1. Moulana Muhammad Saalim
2. Moulana Muhammad Aasim
3. Moulana Muhammad Aslam
4. Moulana Muhammad Aa'zam
5. Faatimah
6. Haajirah
7. Humayrah
8. A'zraa
9. Rasheeda

May Allah Ta'ala allow goodness, khair and barkat to flow from the progeny of Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)* till the day of Qiyaamah. *Aameen.*

Chapter 4

Sulook and Tareeqat

When analysing the lives of our pious Ulama-e-Kiraam, one will find that they always connected themselves to some pious Wali (friend) of Allah Ta'ala and took guidance and instructions from him. They would never be independent in their thinking or, doing things as and when they desired, rather they adhered strictly to the teachings and advices of their respected elders.

From a young age, Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*, had already conneceted himself to the great Shaikh and Wali of his time, Hadhrat Haji Imdaadullah *(rahmatullahi alayh)*. Hadhrat Haji Saahib *(rahmatullahi alayh)* had a sister who was married in Nanota and would often visit this village to see his sister. As a child, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* would meet Haji Saahib in the village and Haji Saahib *(rahmatullahi alayh)* would sit and speak to the children of the village advising them on Deeni matters. As children, Moulana Qaasim Saahib *(rahmatullahi alayh)* and Moulana Ya'qoob Saahib *(rahmatullahi alayh)* both learnt book binding from Haji Saahib *(rahmatullahi alayh)*. They were therefore familiar with him from a very young age. This familiarity then grew into deep love and *aqeedat* (faith) in him, which resulted in them eventually taking bay'at at his hands.

Whilst studying in Delhi, Moulana Qaasim Saahib *(rahmatullahi alayh)* would often visit Haji Saahib *(rahmatullahi alayh)* in Thanabowan. Whenever Haji Saahib *(rahmatullahi alayh)* came to Delhi, he would stay at the residence of Moulana Mamlook Ali Saahib *(rahmatullahi alayh)*. Moulana Qaasim Saahib used to also reside at the same residence. Due to these visits, Moulana Qaasim Saahib *(rahmatullahi alayh)* was quite acquainted with Hadhrat Haji Saahib's virtue and rank. He would often speak about Hadhrat Haji Saahib *(rahmatullahi alayh)* to his friends especially to Hadhrat Moulana Gangohi *(rahmatullahi alayh)*. When the time for Islaah had come, no one else appealed to his heart besides Hadhrat Haji Saahib. His heart was totally inclined to him. During his student days, Haji Saahib had already given him some daily wazeefahs to read which he was very punctual upon. After completing his studies, he went through some strange phases which Moulana Ya'qoob Saahib *(rahmatullahi alayh)* describes as follows;

"When Molisaab (Moulana Qaasim Saahib) was living with us, it seemed as if a condition of *jazb*[1] had enveloped him. His hair grew extremely long. He wouldn't wash it, comb it or apply oil to it. His clothes were also unkept. It was a strange sight to see."

"Molisaab was such that Allah Ta'ala had blessed him with unique awe. Not everyone had the courage to casually speak to him, despite the fact that he had very good akhlaaq and a very good temperament. It is for this reason that I could not easily approach him. Eventually, I spoke to one of our friends who caught hold of him and with difficulty cut his hair. He loved to be left alone, hence it was difficult to mention anything to him. From a young age Allah Ta'ala had blessed Molisaab with the quality of

[1] *Jazb is a spiritual condition where one becomes totally oblivious of whats happening in this world.*

being silent. For this reason also, people did not have the courage to go up to him and talk to him freely."

This natural awe was because of staying in the august company of Hadhrat Haji Saahib *(rahmatullahi alayh)*. He had been given lots of *wazaaif* and zikr to make daily. At times many hours in the day would be spent in completing his *ma'moolaat* (daily recitations).

It is not known exactly when Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* had taken bay'at to Hadhrat Haji Saahib *(rahmatullahi alayh),* whether it was in his student days or after qualifying. However, this much is quite clear that Moulana Qaasim Saahib *(rahmatullahi alayh)* was the person responsible for introducing Hadhrat Haji Saahib *(rahmatullahi alayh)* to Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)*. He would constantly mention the greatness and perfections of Haji Saahib to Moulana Gangohi *(rahmatullahi alayh)* until love and confidence for Hadhrat Haji Saahib *(rahmatullahi alayh)* was developed in his heart.

As a result immediately after qualifying, Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* took bay'at at hands of Hadhrat Haji Saahib *(rahmatullahi alayh).* In the footnotes of "Tazkiratur Rasheed"[1] it is mentioned that Moulana Gangohi *(rahmatullahi alayh)* used to say, "Molvi Muhammad Qaasim regularly spoke to me about the virtues and perfections of Hadhrat Haji Saahib until I was motivated to become the mureed of Haji Saahib *(rahmatullahi alayh)*. Later on I was the one who encouraged him to take bay'at at the hands of Hadhrat Haji Saahib *(rahmatullahi alayh)*." Such was the friendship of these great buzurgs that they helped each other to achieve the highest objective.

[1] *The biography of Moulana Rasheed Ahmad Gangohi (rahmatullahi alayh)*

Whilst staying in Delhi, whenever Moulana had to travel to Nanota, he always stopped over in Thanabawan to meet Hadhrat Haji Saahib *(rahmatullahi alayh)*. This continued for a period of five years. Before formally taking bay'at, they already enjoyed a strong *munaasabat* (familiarity). It seems as if Hadhrat Haji Saahib *(rahmatullahi alayh)* had already given Hadhrat Moulana some ma'moolaat (daily wazeefahs) whilst he was still studying. People in Delhi would witness Moulana Qaasim Saahib *(rahmatullahi alayh)* engaging in zikr and wazaaif in the early hours of the morning. This was whilst he was still a student in the Arabic College.

One day, Hadhrat Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* announced to the students, "Today, lessons will be postponed. Hadhrat Haji Saahib has come to visit us." When the students came out of the class, Moulana Gangohi *(rahmatullahi alayh)* mentioned to Moulana Qaasim Saahib *(rahmatullahi alayh)*, "What kind of a Haji is this? Because of him our lessons are being postponed." Hearing this, Hadhrat Nanotwi *(rahmatullahi alayh)* began explaining the virtues and qualities of Haji Saahib *(rahmatullahi alayh)* saying, "He is a very great buzurg and Allah Wala. One must be very cautious in saying anything against him." From this incident we can gauge that Hadhrat Nanotwi *(rahmatullahi alayh)* was already well acquainted with Hadhrat Haji Saahib *(rahmatullahi alayh)* long before Hadhrat Moulana Gangohi *(rahmatullahi alayh)*.

After Bay'at

When Moulana Qaasim Saahib *(rahmatullahi alayh)* commenced his zikr and shaghal[1], he would not go and explain his *haalaat* (spiritual conditions) to Hadhrat Haji Saahib *(rahmatullahi alayh)*. Whilst other

[1] *shaghal refers to the practice of striking the head when making zikr*

Mureeds would go and relate their spiritual conditions to Haji Saahib *(rahmatullahi alayh)* but Moulana would remain completely silent. One day Hadhrat Haji Saahib *(rahmatullahi alayh)* addressed him saying, "Unlike the others, you do not come and mention any of your spiritual conditions." Hadhrat Moulana replied, "Hadhrat, spiritual conditions are experienced by great people. I cannot even manage to complete what Hadhrat has prescribed for me." He then went on to mention, "When I take the tasbeeh in my hand it's like a great difficulty upon me. I feel such a burden upon myself as if someone has placed a huge rock on me that weighs hundreds of kilos. My heart and tongue gets tied in knots. I have no doubt in Hadhrat's virtue and perfection but;

"I am that unfortunate soul. I feel as if someone has tied my tongue"

When Moulana mentioned this to Hadhrat Haji Saahib *(rahmatullahi alayh)*, the reply he gave shows the great position and honour Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* enjoyed in the eyes of his Shaikh. Hadhrat Haji Saahib *(rahmatullahi alayh)* replied, "Mubaarak! Congratulations! The blessings of Nubuwat are covering your heart. The weight you are feeling is similar to the weight that was felt by Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ at the time of wahi (revelation). This incident took place even before Hadhrat Moulana qualified as an Aalim. Moulana Ashraf Ali Thanwi *(rahmatullahi alayh)* writes that this incident took place when Moulana was still a young student. One could not have imagined at that time what a great Aalim he would one day become.

Weight on the heart is a condition experienced by most saalikeen traversing the path of sulook. With the tawajjuh (focus and attention) of the Shaikh, this hurdle is removed. Hadhrat Haji Saahib *(rahmatullahi alayh)* was a Shaikh-e-Kaamil. Many great Ulama had taken bay'at on his hands. Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)*, Moulana Ashraf Ali Thanwi *(rahmatullahi alayh)*, Hadhrat Shaikhul Hind

(rahmatullahi alayh), Moulana Husain Ahmad Madani *(rahmatullahi alayh)* are some of the great Ulama who were linked to him. Hadhrat Haji Saahib *(rahmatullahi alayh)* had placed his special focus and attention on Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. He would affectionately say that the tongue of Shams Tabrez was Moulana Rumi *(rahmatullahi alayh)* and my tongue is Moulana Muhammad Qaasim Nanotwi.

One day some people were talking about Hadhrat Moulana Ismaeel Shaheed *(rahmatullahi alayh)* in the presence of Haji Imdaadullah Saahib *(rahmatullahi alayh)*. They were expounding his virtues and achievements. In the midst of the discussion, Haji Saahib *(rahmatullahi alayh)* looked towards Moulana Qaasim Saahib and said, "Definitely Moulana Ismaeel was great. Why don't you look towards my Ismaeel also?"

Moulana Ya'qoob Nanotwi *(rahmatullahi alayh)* writes that Moulana Qaasim Saahib *(rahmatullahi alayh)* had such perfection in the field of Tasawwuf and Islaah that when he placed his hand into the hand of his Shaikh, in one moment he reached such a lofty rank that it would take other mureeds years of striving to reach. His yearning to worship Allah Ta'ala was so great that he would be engaged in *"Baarah Tasbeeh"* and *"Habse Damm"*[1] for up to six hours in the day. He used to take out his kurta and engage in zikr wearing only his lungi. This lungi would get so wet with his perspiration that he would have to change the lungi and put on another one, whilst he wringed the first one and left it to dry.

Moulana Ya'qoob Nanotwi *(rahmatullahi alayh)* further writes, "The zikr and shaghal that Moli Saab used to make was such that no one could possibly match him in this. Due to the excessive heat of zikr, all the hair on his head fell off."

[1] *These are different methods of making zikr that are prescribed by the Mashaaikh of Tasawwuf*

"I remember Hadhrat Haji Saahib *(rahmatullahi alayh)* telling me in Makkah Mukarramah, 'People the likes of Molvi Qaasim Saahib existed in the past. For a long time, men like him were not created. Try to preserve his words and his writings and regard this as a great fortune of yours.'"

Once, Hadhrat Haji Saahib *(rahmatullahi alayh)* mentioned: "Whoever has love for this faqeer should keep the company of Moulana Rasheed Ahmad Gangohi and Moulana Muhammad Qaasim Nanotwi. They are an embodiment of all internal and external perfection. In fact they have superseded me as well. The fact of the matter is that our roles are actually opposite. I deserve to be under them and they should rightfully be above me. Regard it a great virtue to be in their company. Men like them in these times are very rare."

In Meerut there was a Darwesh (pious person) who used to attend Hadhrat Moulana's lessons of Masnawi Shareef. One day he commented, "If only Moulana was also a Darwesh (buzurg) how nice it would have been." After a few days he called Hadhrat Moulana and said to him, "I want to make some *tawajjuh* (focus my attention) on your heart. Come over here and sit down." His intention was to instil some goodness in the heart of Hadhrat Moulana. Hadhrat *(rahmatullahi alayh)* immediately sat down with great humility. After a short while this Darwesh sat up with a shock and began shouting out, "Hadhrat, please make me maaf. Please forgive my disrespect towards you. I didn't know how far you have reached in this path."[1]

After spending some time in the service of Hadhrat Haji Saahib *(rahmatullahi alayh)*, Hadhrat Moulana was blessed with the mantle of khilaafat. Haji Saahib *(rahmatullahi alayh)* would encourage his mureeds to go and spend time in the noble company of Moulana Qaasim Nanotwi

[1] *[Malfoozaat-e-Hakeemul Ummat Vol. 2 Page 364]*

(rahmatullahi alayh). Hadhrat Nanotwi *(rahmatullahi alayh)* would conceal himself so much that the common person would not even know that he was such a great Aalim. He loved to remain aloof from people and preferred to be unknown. *Tawaadhu* (humility) was his second nature. As far as possible, Hadhrat Moulana would never accept anyone for bay'at. He would encourage those who came to him for bay'at to proceed to Hadhrat Haji Saahib *(rahmatullahi alayh)* or Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)*.

However, there were a few persistent people who insisted that he accepted them for bay'at. They would regularly write their *haalaat* (spiritual conditions) to Hadhrat Nanotwi *(rahmatullahi alayh)* and Hadhrat would give them excellent guidance on how to lead their lives in accordance with the pleasure of Allah Ta'ala.

In Deoband there was a person by the name of Haji Muhammad Yaseen Saahib who was commonly known as Diwaanji. He would insist that Hadhrat accept him for bay'at but Hadhrat kept on delaying and postponing the matter. One day when Diwaanji was continuously persisting, Hadhrat Nanotwi *(rahmatullahi alayh)* suggested to him, "Please go to Gangoh and take bay'at at the hands of Moulana Rasheed Ahmad Gangohi." Diwaanji stood up, proceeded to Gangoh, took bay'at at the hands of Hadhrat Moulana Gangohi *(rahmatullahi alayh)*, came back to Deoband and once again began insisting on Hadhrat Nanotwi *(rahmatullahi alayh)* to accept him for bay'at. Hadhrat was surprised and said to him, "Didn't you just take bay'at at the hands of Moulana Rasheed Ahmad Saahib? How can I now accept you for bay'at?" Diwaanji replied, "I took bay'at at the hands of Moulana Gangohi because you commanded me to do so. I fulfilled your command, now please accept me for bay'at." When Hadhrat saw his yearning and commitment, then only did he accept him for bay'at.

From this incident we understand that Hadhrat would hardly ever accept anyone for bay'at. Only if he was forced to do so would he accept someone. Hadhrat Moulana Thanwi *(rahmatullahi alayh)* mentions another incident about someone who forced his way into taking bay'at at Hadhrat Nanotwi's hands. Someone once came with some mithai (sweetmeats) to Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*. Hadhrat accepted it and distributed it amongst those who were present. After some time, this person requested Hadhrat to accept him for bay'at. According to his normal habit, Hadhrat declined. He kept on insisting but Hadhrat would not relent. Eventually, this person said to Hadhrat, "In that case please return the mithai that I had given you as you are not accepting me for bay'at." Hadhrat told one of his students to make arrangements for some mithai from the bazaar but this person refused saying that he wanted the very mithai that he had brought with him. If Hadhrat could not return it then he will have to accept him for bay'at. Eventually, when Hadhrat realised that there was no other option for him he accepted him for bay'at.

The total number of people who took bay'at at the hands of Hadhrat Nanotwi *(rahmatullahi alayh)* is not precisely known. A few names are mentioned in the books of history but that is all. Obviously it was difficult for Hadhrat to be able to run a khanqah as he did not have so much of time at hand. Most of his time was dedicated for the protection of Islam and the Muslims in India. His entire day and night was dedicated for this purpose. A Shaikh in a khaanqah needs lots of time to spend with his mureeds guiding them, advising them, answering their letters, conducting majaalis, etc. In his extremely busy schedule of taking care of the structures of Islam in India and protecting the Muslims at large, it was almost impossible for him to be fully engaged in the work of islaah. Despite all of this Hadhrat still had some mureeds and would also conduct majaalis for those who requested him to do so.

Some authors have mentioned the names of some Ulama to be the Khulafaa of Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*. However, Moulana Muhammad Ya'qoob Saahib *(rahmatullahi alayh)*, Moulana Rafeeud Deen Saahib *(rahmatullahi alayh)* and Haji Imdaadullah Saahib *(rahmatullahi alayh)* have clearly stated that Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* did not give khilaafat to anyone. On one occasion, Shah Rafeeud Deen Saahib *(rahmatullahi alayh)* wrote up to Hadhrat Haji Saahib *(rahmatullahi alayh)* requesting that since Moulana Qaasim Saahib *(rahmatullahi alayh)* did not give khilaafat to anyone, Haji Saahib *(rahmatullahi alayh)* on his behalf should grant khilaafat to those mureeds who are capable and worthy. Hadhrat Haji Saahib *(rahmatullahi alayh)* replied, "You are more aquainted with the conditions of the people over there. If you find any of Moulana's people to be punctual on their zikr and disinclined to the dunya, you may grant them ijaazat (khilaafat). From my side also I grant them ijaazat (khilaafat). Shah Rafeuddeen Saahib *(rahmatullahi alayh)* then gave him a list of Hadhrat Moulana's main students. Amongst the names that were written there were: Shaikhul Hind Moulana Mahmoodul Hasan Saahib *(rahmatullahi alayh)*, Moulana Fakhrul Hasan Saahib *(rahmatullahi alayh)*, Moulana Sayed Ahmad Hasan Saahib *(rahmatullahi alayh)* and Munshi Yaseen Saahib *(rahmatullahi alayh)*.[1]

Hadhrat's letters

Despite his very busy schedule, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* would take out his valuable time to answer the letters of distressed people seeking guidance and counsel. These letters are filled with excellent advices and are a solace for injured hearts.

[1] *Qaasimul Uloom ke ahwaal wa aasaar (Noorul Hasan Raashid)*

Below is a translation of a letter which Hadhrat *(rahmatullahi alayh)* sent to one of his mureeds. It seemed as if this mureed had complained of going into a condition of *qabz* (a state of lack of yearning and motivation).

Summary of Hadhrat's reply;

Qabz and *Bast*[1] are necessary conditions for every saalik. The reason for going through such a condition generally could be one of many reasons. Keeping wrong company, earning a haram income and hurting or harming people are some reasons for this condition. The only remedy for this is taubah and istighfaar, crying and humbling oneself before Allah Ta'ala. Allah Ta'ala is Most Merciful and is always prepared to shower His favours on His slaves. Don't ever become lax in completing your wazeefahs and zikr. Keep on reading this dua in times of difficulty and exercise sabr (patience).

رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا

O Our Rabb Do not take us to account if we forget or err.

This is absolutely necessary. Whoever passes his tests will reach the desired abode. Whenever you are feeling down and depressed, continue with your mamoolaat even in this condition. Focus your attention on your sins and weaknesses and ask for forgiveness from Allah Ta'ala. Continuously make dua to Allah Ta'ala to bless you with the taufeeq to do good deeds and save you from the evils of shaytaan. After Esha Salaah read the following wazeefah 9 or 11 times

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ

[1] *A spiritually low or a spiritually high feeling*

O (Allah!) The Everliving, The Sustainer of life! I beg You through Your Mercy for help

and also add these words....

لَا تَكِلْنِيْ اِلٰى نَفْسِيْ وَ اَصْلِحْ لِيْ فِيْ شَأْنِيْ كُلِّهِ

O Allah do not hand me over to myself and rectify for me my conditions

Remember our Hadhrat Haji Imdaadullah Saahib *(rahmatullahi alayh)* in your duas as well. Always stay away from anything that is against the Shariat. Regularly write your haalaat and send it to me.

The opinion of Hadhrat Haji Imdaadullah *(rahmatullahi alayh)*

Below are the reflections and opinions of Haji Imdaadullah Saahib *(rahmatullahi alayh)*, the Shaikh of Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* regarding his beloved and special Mureed.

Hadhrat Moulana's father, Shaikh Asad Ali complained to Hadhrat Haji Saahib *(rahmatullahi alayh)* that his only son doesn't want to go out and earn any money (Moulana's father was hoping that he would go out and earn as they were extremely poor and lived off the produce of the land). When Hadhrat Haji Saahib *(rahmatullahi alayh)* heard this complaint, he mentioned to Moulana's father, "This boy is such that dozens of people will be making his khidmat. He will gain such popularity that from all sides people will be calling out his name. You complain about difficult conditions. Despite him not working, Allah Ta'ala will grant him much more wealth than those who are working."

This was said by Hadhrat Haji Saahib *(rahmatullahi alayh)* when Moulana Qaasim Saahib *(rahmatullahi alayh)* was still in the prime of his youth. At that time who could imagine that he will become the head of a great institute like Darul Uloom Deoband. How true were these words? Allah Ta'ala made true every word of this statement. Today there are thousands of Ulama all over the world who take pride in calling themselves 'Qaasimi' attributing their academic lineage to Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*. The works of Deen taking place today in India, Pakistan, Bangladesh and many other countries of the world are directly linked to the effort made by the founder of Darul Uloom Deoband, Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*.

Insha Allah we will end this chapter with a brief biography of the Shaikh of Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*, Sayyidut Taaifah, Hadhrat Haji Imdaadullah Muhaajir Makki *(rahmatullahi alayh)*.

Haji Imdaadullah Muhaajir Makki *(rahmatullahi alayh)*

Shaikhul Arabi wal Ajam, Sayyidut Taaifah, Hadhrat Haji Imdaadullah Muhaajir Makki *(rahmatullahi alayh)* hailed from the noble lineage of Sayyidina Umar bin Khattaab *(radhiyallahu anhu)*. He was born in the year 1233 A.H. (1814 C.E.) in the village of Nanota. His father kept his name Imdaad Husain. Shah Ishaaq Saahib Muhaddith Dehlawi *(rahmatullahi alayh)* changed his name to Imdaadullah. He was only seven years old when his mother passed away. In those days people were very particular about teaching Qur-aan Shareef to their children. Hadhrat Khaja Nizaamudeen Awliyaa *(rahmatullahi alayh)* used to say that the Qur-aan Shareef is the best form of Ibaadat. Hence, practicing on this advice of Hadhrat Khaja Saahib *(rahmatullahi alayh)*, people would ensure that their children learnt the Qur-aan Shareef correctly under the guidance of a

good, qualified Ustaaz. Hadhrat Haji Saahib *(rahmatullahi alayh)* commenced the memorising of the Qur-aan Shareef at the young age of seven.

At the age of sixteen, Haji Saahib *(rahmatullahi alayh)* accompanied Moulana Mamlook Ali Saahib *(rahmatullahi alayh)* to Delhi where he studied a few books in Persian together with Arabic. He studied the Masnawi of Moulana Rumi *(rahmatullahi alayh)* with great passion. He remained deeply attached to this book till the end of his life. Many of the Sufis say that the one who studies Masnawi Shareef will have the love of Allah Ta'ala ignited in his heart. Hadhrat Haji Saahib *(rahmatullahi alayh)* was extremely fond of this book and would keep it with him wherever he went. He was fortunate to study the Masnawi under a great scholar who was a master in Masnawi Shareef by the name of Moulana Abdur Razzaaq Saahib who learnt it from Moulana Abul Hasan who was the son of Mufti Ilahi Baksh Saahib *(rahmatullahi alayh)*, the one who completed the Masnawi Shareef.[1]

Hadhrat also studied Gulista and Bosta of Shaikh Saadi *(rahmatullahi alayh),* the studying of which was necessary in the Madaaris of former times. It was commonly known that many who studied the books of Shaikh Sa'di would then become great Awliyaa and Qutubs of their time. Hadhrat Haji Saahib *(rahmatullahi alayh)* also studied the great book of Hadith, Mishkaatul Masaabih under Moulana Qalandar Shah Muhaddith

[1] *Masnawi Shareef was written by the great scholar Jalaalud Deen Rumi (rahmatullahi alayh). This book unfortunately was incomplete when Moulana Rumi (rahmatullahi alayh) passed away. He had predicted that an Aalim will come in later years and complete this book. Many years later Hadhrat Mufti Ilahi Baksh Saahib (rahmatullahi alayh) saw a dream in which Moulana Rumi (rahmatullahi alayh) was instructing him to complete this book. The next morning poetry the likes of Moulana Rumi (rahmatullahi alayh) began flowing from his tongue. He thus completed the Masnawi and was given the title Khaatim-e-Masnawi (The one who completed the Masnawi).*

Jalalabadi. Although Hadhrat Haji Saahib *(rahmatullahi alayh)* did not formerly complete the Aalim Faadhil course, Allah Ta'ala blessed him with such knowledge which many Ulama did not possess.

Once, someone asked Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* if Hadhrat Haji Saahib was an Aalim. Moulana replied, *"aalim ghar he"* (he manufactures Aalims). The system of Allah Ta'ala is indeed unique. When Allah Ta'ala wants to accept someone, Allah Ta'ala does not look at his qualifications or credentials, Allah Ta'ala blesses and accepts whomsoever He wishes. Many Ulama used to say that they were impressed with Hadhrat Haji Saahib's piety but Moulana Qaasim Nanotwi *(rahmatullahi alayh)* used to say, "I was impressed more with his *ilm* (knowledge)." This was despite the fact that Haji Saahib *(rahmatullahi alayh)* was not a qualified Aalim. There are numerous examples of people who were not qualified Ulama but Allah Ta'ala blessed them with such acceptance that great Ulama fell at their feet. Hadhrat Moulana Thanwi *(rahmatullahi alayh)* used to say that Ulama were non-entities in front of Haji Imdaadullah *(rahmatullahi alayh)*. Such was the knowledge that Allah Ta'ala blessed him with.

Delhi at that time was the centre of Ulama and Mashaaikh. Moulana Naseerud-Deen Dehlawi Naqshbandi *(rahmatullahi alayh)* was based in Delhi. He was the khalifah of Shah Muhammad Aafaaq *(rahmatullahi alayh)* and the son-in-law and student of Shah Muhammad Ishaq Saahib *(rahmatullahi alayh)*. Haji Imdaadullah *(rahmatullahi alayh)* became very attached to him. He was eighteen years old at the time. After staying for a few days in his company, he was blessed with the mantle of khilaafat.

After the death of Moulana Naseerud-Deen Saahib *(rahmatullahi alayh)*, Haji Saahib *(rahmatullahi alayh)* was extremely restless. He needed to fill the void in his life. One night he saw a dream in which Rasulullah

ﷺ took his hand and placed it in the hand of Miajee Noor Muhammad Jhanjhaanwi *(rahmatullahi alayh)*. Who was this Miajee? Haji Saahib was extremely restless. He mentioned his concern to his Ustaaz, Moulana Qalandar Shah Jalalabadi *(rahmatullahi alayh)* who put him at ease saying, "Do not worry, Miajee is not far from here. He stays in Lohari. Go there and investigate. Haji Saahib *(rahmatullahi alayh)* immediately left for Lohari and when he saw Miajee Saahib he realised that this was the same face and clothing he had seen in the dream. He immediately threw himself at the feet of Miajee Saahib who lifted him up saying, "Do you have so much of confidence in your dream?" Haji Saahib *(rahmatullahi alayh)* says that this was the first karaamat I saw of my Shaikh.

After spending some time in his company, he completed the stages of sulook in the four silsilas namely, Chisti, Naqshbandi, Suharwardi and Qaadri. He was also blessed with khilaafat from Hadhrat Miajee Saahib *(rahmatullahi alayh)*. One day Miajee Saahib *(rahmatullahi alayh)* told Hadhrat Haji Saahib, "Let me teach you some arts which will benefit you tremendously. I can teach you the art of *taskheer* (subjugating jinnaat) or *keemya*, the art of alchemy (changing metal and stone into gold). You will be able to manufacture gold and silver and feed the poor. You will be able to give charity and do many righteous works. You will never be short of anything." On hearing this, Hadhrat Haji Saahib *(rahmatullahi alayh)* wept and said, "Hadhrat, the only object of my desire is Allah Ta'ala. What will I do with this alchemy? This can never be better than having the love of Allah Ta'ala." Miajee Saahib *(rahmatullahi alayh)* was extremely pleased with this answer and hugged Haji Saahib *(rahmatullahi alayh)*. After this incident only Allah Ta'ala knows what happened but Hadhrat Haji Saahib *(rahmatullahi alayh)* was then immersed in the love of Allah Ta'ala. May Allah Ta'ala bless us also with a spark of that love. *Aameen.*

When Hadhrat Miajee Nur Muhammad Jhanjhaanwi *(rahmatullahi alayh)* fell ill, he decided to go back home to Jhanjhana. On the way, he stopped in Thanabawan to meet Hadhrat Haji Saahib *(rahmatullahi alayh)*. After meeting him he said to him, "Haji Saahib, I wanted to take more work from you but now there is no more time." When Haji Saahib *(rahmatullahi alayh)* heard this, he burst out crying as he understood that the time for his Shaikh to leave this world has now arrived. Miajee Saahib *(rahmatullahi alayh)* comforted him saying, "You will receive the same benefit from me after I have passed away as you were receiving when I was alive." After the demise of Hadhrat Miajee Saahib *(rahmatullahi alayh)*, Hadhrat Haji Saahib *(rahmatullahi alayh)* used to say, "After the demise of my Shaikh, I still receive the same benefit from him as I used to receive when he was alive."

Hadhrat Haji Saahib *(rahmatullahi alayh)* used to say, "Adab (respect) is another name for Tasawwuf. The Sahaabah *(radiyallahu anhum)* had the greatest respect for Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ." The respect Hadhrat Haji Saahib *(rahmatullahi alayh)* had was very great. Once, someone sent him a pair of black shoes. Hadhrat *(rahmatullahi alayh)* refused to wear it saying that, "When my eyes fell on the Ka'bah Shareef and I saw that the ghilaaf of the Ka'bah was black, I never had the courage to wear black shoes."

He would also say, "To be low and humble is a very great quality. Sand is low but look what beautiful flowers and delicious fruit grow from it. Mountains which are high do not have anything beneficial on it."

Haji Saahib *(rahmatullahi alayh)* was totally against the wrong practices of the ignorant Sufis in those days. He conformed in totality with the laws of the Shariat and the Sunnah of Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

Many people began flocking to Hadhrat Haji Saahib *(rahmatullahi alayh)* for bay'at but Hadhrat was reluctant to allow anyone to take bay'at at his hands. Finally, at the insistence of Haafiz Zaamin Shaheed *(rahmatullahi alayh)*, he began accepting people as his *mureeds* (disciples). Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* and Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* were amongst the first Ulama to become his mureeds. Among his disciples, he had the greatest attachment to Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. Haji Saahib used to say, "Just as Moulana Rumi *(rahmatullahi alayh)* was the tongue of Shams Tabrez, similarly, Moulana Qaasim is my tongue. Whatever comes in my heart, Moulana Qaasim utters it."

The British oppressively took over the rule of India and began interfering with the religious affairs of the Muslims. During this revolution, Jihaad was announced and Haji Saahib *(rahmatullahi alayh)* was appointed the Ameer (leader) of the Jihaad. The Ulama fought the British bravely in Shamli. Gradually the British gained control of Thanabawan and other places. They killed any Aalim they found and burnt his home. The Khanqah in Thanabawan was also burnt to the ground. Haji Saahib *(rahmatullahi alayh)* went into hiding and then emigrated to Makkah Mukarramah at the age of 43. Allah Ta'ala put him through tough tests in Makkah Mukarramah. At one stage he had to go for nine days without any food. He managed to survive only on Zam Zam water. In those difficult days he once asked a bosom friend of his to loan him some money. Despite the friend having abundant wealth, refused to give anything to Haji Saahib *(rahmatullahi alayh)* and excused himself. Hadhrat Haji Saahib *(rahmatullahi alayh)* was extremely grieved at this. He was not grieved because of not receiving the loan. Rather he was grieving because he had asked his friend instead of asking that Being who had given his friend the

wealth. Thereafter help from the unseen would arrive. Every month somehow or the other, he would receive 100 Riyals.

In the year 1281 A.H. when he was 48 years old, he married a lady by the name of Bibi Khadijah. After her death, he married a widow but due to her being blind, she was unable to serve him. He then married Bibi Amatullah at her request so that she could serve him. None of his wives bore him any children. Hadhrat Haji Saahib *(rahmatullahi alayh)* was a wonderful person with a very soft temperament.

People witnessed many miracles during the life of Hadhrat Haji Saahib *(rahmatullahi alayh)*. While the British were arresting the Ulama after the uprising in 1857, a warrant of arrest was also issued for Haji Imdaadullah *(rahmatullahi alayh)*. Someone reported to the authorities that he was hiding in the stable of a person by the name of Rau Abdullah. The British superintendent himself went to Rau Abdullah's house and requested to see his horses telling him that he had heard of their superior pedigree. The people were terrified as Haji Imdaadullah *(rahmatullahi alayh)* was in the stable and there was no way of informing him that the police had arrived. The stable doors were opened. When the police officer entered, he saw a bed, a musalla and a jug of water for wudhu. The ground was still wet with the water that had been used for wudhu. However, Haji Saahib *(rahmatullahi alayh)* was nowhere to be seen. The officer returned disappointed. After the Englishman had gone, the people found Haji Saahib *(rahmatullahi alayh)* sitting comfortably on the musalla.

Hadhrat *(rahmatullahi alayh)* passed away on 13 Jumaadal Ukhra 1317 A.H. (1899) at the age of 84. He had spent approximately forty years of his life in Makkah Mukarramah. He is buried in the graveyard of Makkah, Jannatul Mu'alla, adjacent to Moulana Rahmatullah Kiranwi *(rahmatullahi*

alayh). May Allah Ta'ala fill his qabar with noor and shower His special Mercy upon him. *Aameen.*

Chapter 5

In the company of Moulana Muzaffar Husain Kandhlawi *(rahmatullahi alayh)*[1]

Amongst the many Mashaaikh and Ulama, from whose pious company Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* had benefited, one of them is the great buzurg and saint, Hadhrat Moulana Muzaffar Husain Saahib Kandhlawi *(rahmatullahi alayh)*. Hadhrat Moulana hailed from the famous village of Kandhla and was the son of a great Aalim, Moulana Mahmood Bakhsh who was the brother of Hadhrat Mufti Ilaahi Bakhsh Kandhlawi *(rahmatullahi alayh)*.

Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)* completed his initial studies under the guidance of his illustrious uncle, Mufti Ilaahi Bakhsh Saahib *(rahmatullahi alayh)*. Thereafter, he went on to complete his study of Hadith under the great Muhaddith in Delhi, Shah Muhammad Ishaaq Saahib Dehlawi *(rahmatullahi alayh)*. He took ba'yat at the hands of Shah Saahib's elder brother, Shah Muhammad Ya'qoob Saahib *(rahmatullahi alayh)*, from whom he received the mantle of Khilaafat. Shah Muhammad Ya'qoob Saahib passed away in Madinah Munawwarah on a Thursday night on the 10th of Muharram (Aashura) 1283 A.H. (25 May 1866). He is

[1] *Moulana Muzaffar Husain Kandhlawi (rahmatullahi alayh) is the great grandfather of Hadhrat Moulana Muhammad Ilyaas Saahib (rahmatullahi alayh).*

buried in Jannatul Baqee at the feet side of Sayyidinah Usmaan *(radhiyallahu anhu)*.

Moulana Muzaffar Husain Saahib was a man of great piety. His outstanding qualities were Ikhlaas, Taqwa and Ittiba-e-Sunnah (following the Sunnah). He loved the Sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and dedicated his entire life to revive the Mubaarak Sunnats of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Despite his excellence, he always remained humble, simple, and was always found amongst the poor and weak. He hardly sat in the company of the wealthy and preferred to remain with the poor. He was unmatched in his khidmat (service) towards people. He transformed his home into a Khanqah and many people would come and stay at his place for many days taking benefit from his spirituality. Thousands of people had taken ba'yat at his hands and changed their lives thereafter. The minimum a person would achieve by taking ba'yat to Hadhrat Moulana is that his salaah would never become Qadha. Many of his mureeds were such that for 50 years they never missed the Tahajjud Salaah. Through his dedicated efforts, many Sunnats were revived and *bid'aat* (innovations) were eradicated.

Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)* was fortunate to have benefitted from the company of this great saint. Hadhrat Shaikhul Hind *(rahmatullahi alayh)* in many of his writings has mentioned the name of Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)* as being among the Akaabir and elders of his Ustaaz, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. Our sanad (chain) of Hadith that flows through Moulana Qaasim Nanotwi *(rahmatullahi alayh)* also flows through Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)*. Hadhrat Shaikhul Hind *(rahmatullahi alayh)* has narrated his sanad of Hadith on three occasions as follows: "From Hujjatul Islam, Moulana Qaasim Nanotwi, from Moulana Muzaffar Husain Kandhlawi from

Moulana Muhammad Ya'qoob Dehlawi from his grandfather Shah Abdul Aziz *(rahmatullahi alayh)*."

Moulana Qaasim Saahib *(rahmatullahi alayh)* knew Hadhrat Moulana from the age of 11 or 12 whilst he was studying under Moulana Mamlook Ali who was a close friend of Moulana Muzaffar Husain. Whenever Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)* went to Delhi, he had to stop over by Moulana Mamlook Ali. This is where Moulana Qaasim Saahib *(rahmatullahi alayh)* developed a deep love and affinity for Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)*. This love and attachment kept on growing until eventually the same qualities of sincerity, humility and thinking nothing of oneself that Moulana Moulana Muzaffar Husain Saahib possessed, were the very same qualities found in Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*. The same simplicity, the same simple clothing, the blue lungi, the humbleness, the engrossment in serving Deen, the fikr and concern for the Ummah that was found in Hadhrat Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)* was found in Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*. He developed the same mizaaj (mind-set) and thinking of Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)*.

Moulana Ya'qoob Nanotwi *(rahmatullahi alayh)* writes "In recent times we found Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)* to be a beautiful example of the pious Ulama of the past. Allahu Akbar, his Taqwa was such that no doubtful morsel would go down his throat. If by chance a doubtful morsel reached his stomach, it would immediately reject the morsel and Hadhrat would involuntarily vomit it out. We have never seen anyone so punctual on the Sunnah and never have we heard of anyone like him. He was the first in this area to revive the Sunnah of marrying widows."

Many people who saw Moulana Qaasim Saahib *(rahmatullahi alayh)* in his young days would comment, "It seems that he has the same colours and ways of Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)*." Sir Sayed Ahmad Khan mentioned on one occasion, "We had seen Moulana Qaasim Nanotwi extremely desirous of practicing the Sunnah. This quality he developed because of his close association with Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)*." It was this love of practicing the Sunnah that drove him to also start reviving every Sunnah of Nabi ﷺ and putting a stop to every bid'at.

In his young days, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* would not deliver any talks. He would sit in the talks of other Ulama but would not deliver any lectures himself. On one occasion, Moulana Muzaffar Husain Saahib *(rahmatullahi alayh)* insisted that Moulana deliver a lecture. He seated Moulana on the Mimbar and he himself sat in Moulana's bayaan. After the lecture, he applauded Moulana for delivering such a good talk and made dua for him. This 1st bayaan took place in Kandhla. Moulana Manaazir Ahsan Geelani *(rahmatullahi alayh)* writes, "May Allah Ta'ala reward Moualana Muzaffar Husain Saahib *(rahmatullahi alayh)* that through his tawajjuh and dua, an ocean of knowledge opened up for the Ummah."

Thereafter, Hadhrat Moulana *(rahmatullahi alayh)* would deliver so many lectures that it was mind boggling to imagine anyone delivering so many talks. Moulana Habeebur Rahmaan Saahib *(rahmatullahi alayh)*, the principal of Darul Uloom Deoband, narrates that when Hadhrat Nanotwi *(rahmatullahi alayh)* would give a talk, he would often stop in the middle of the lecture and remain silent for a few minutes. Someone asked him one day, "Hadhrat why do you stop for a few minutes in your bayaan?" He replied, "Whilst speaking, twenty different subjects come to my mind all

of a sudden. I have to stop for a while and think which topic to continue with and which topics to leave out."

This can only be achieved by spending time in the company of the Ahlullah!

The poet so aptly says;

نہ وعظوں سے نہ کتابوں سے نہ ذر سے پیدا

دین ہوتی ہے بزرگوں کی نظر سے پیدا

It is not with talks, books and wealth that Deen will come alive

Rather it will come alive with the (nazar) sight of the pious saints

Chapter 6

The Battle of Shamli -- 1857

British presence in India dates back to the early part of the 17th century. A large body of English merchants requested to be given a chance to trade in Asia under the name 'East India Company'. In the guise of trade, they secretly planned to root themselves in India and take over this wealthy country. They were heavily backed by British affluence and were supplied with all kinds of arms and ammunitions for their protection. Indian Rulers at that time, because of their big heartedness, did not detect the evil intentions of the traders and allowed them equal rights as citizens of their country. Eventually, as time passed and things began to unfold, they slowly took over Indian Territory and eventually established their rule in India.

Hadhrat Shah Abdul Azeez Saahib *(rahmatullahi alayh)* assessing the situation in the country issued a fatwa saying that India is now Darul Harb (a non-Muslim country) and that Muslims must wage war against the British. Sayed Ahmad Shaheed *(rahmatullahi alayh)* migrated to Afghanistan to search for a suitable place to run his movement and prepare a devoted team for a revolution. Due to severe odds against them, this movement collapsed in the year 1831 C.E. when Sayed Saahib *(rahmatullahi alayh)* and his beloved disciple Moulana Ismail Shaheed

(rahmatullahi alayh), were both martyred in the battlefield of Balakot. Those who survived them continued their mission within India.

The English had no intentions of allowing the Indians to progress. Their sole intention was to loot India until their coffers were filled. They were totally unconcerned as to whether the Indians lived or perished or whether they educated themselves or not.

Indian children were not given the opportunity to learn and educate themselves. Yes, the British established schools and universities with the sole intention of creating an Indian that lived and thought like the English.

They kept on provoking the Indians and deprived them of any rights. They oppressed the Indians until eventually all hell broke loose and a massive revolution took place in Meerut in May 1857 C.E.

Hadhrat Moulana Qaasim Saahib Nanotwi *(rahmatullahi alayh)* was 26 years old at the time. He was working at a printing press in Meerut when he heard the news that the Indian army had turned against their superiors causing a massive revolt in the city of Meerut.

What spurred this uprising was the inciting of British generals who were forcing the Indian soldiers to grease the cartridges of the bullets with animal fat. Muslims were forced to use pig fat and Hindus were forced to use cow fat[1]. The Indian Soldiers were convinced that the British officials were trying to force them to accept Christianity. They were deliberately using the fat of pigs and cows on the cartridges to incite the Indian soldiers and destroy their religion. Thus, the army stood up in rebellion. These soldiers were then arrested and sentenced to prison with severe

[1] *Pig fat is impermissible for Muslims and cow fat is impermissible for Hindus*

torture and punishment. When this happened, the rest of the soldiers in the army stood up and began roaming the barracks. They shot and killed every English officer they found. This uprising took place in May 1857.

The fort in Meerut was left with absolutely no British officials. All of them were killed by Indian soldiers. The soldiers then took full control of the army and announced, "Everyone should now march towards Delhi. We will fight under the flag of our King, Bahadur Sha Zafar and convert India into the battlefield of Badar against the English."

With this fervor they marched to Delhi with arms and ammunition and created an uproar in the streets of Delhi. No Englishman's life was spared.

The news of this uprising spread like wildfire throughout India. The major part of this uprising took place in the western part of the U.P. Province. From village to village, town to town; villagers, farmers, shopkeepers, Ulama and Mashaaikh all took an active part in the uprising. How long was the British oppression going to last? How long were they going to suppress the emotions of the innocent Indian? Whoever possessed a spark of hatred for the British took up their arms and joined the uprising.

Thanabawan

In Thanabawan, there were two brothers by the names of Qadhi Abdur Raheem and Qadhi Inaayat Ali who belonged to a wealthy family of landowners. One day, Qadhi Abdur Raheem went to Saharanpur to purchase an elephant. Someone spread a rumour that the people of Thanabawan are planning to rebel against the government. One of the residents, Qadhi Abdur Raheem has come to Saharanpur to buy an elephant to prepare for the rebellion. The police immediately arrested him and put him to the gallows without any investigations. His brother,

Qadhi Inaayat Ali was deeply disturbed at the assassination of his brother. He took an oath that he will avenge the death of his brother. He prepared his men who were all fully armed and waited for an opportunity to attack the enemy. He was informed that a battalion of British soldiers armed to the teeth with large stocks of ammunition and cannons was passing through from Saharanpur to Keerana. Qadhi Inaayat Ali lay in ambush with his men in the orchard of Sher Ali just outside Thanabawan. As the battalions were passing that way, Qadhi Saahib with his men launched a severe attack against them, killed their soldiers and confiscated all their weaponry.

Mashwarah of the Ulama

After this incident, Thanabawan became the main target for the British. The police in Muzaffarnagar immediately sprang into action. They began preparing attacks on Thanabawan. News began spreading that Thanabawan was to be destroyed brick by brick. Everyone was confused. Should they jump into the thick of the fire or should they run away from it? In the midst of all this turmoil, the Ulama and Mashaaikh got together in Thanabawan and began discussing the issue at hand. Only Ulama-e-Kiraam were present in this Mashwarah. The names of some of the Ulama who participated in this assembly were:

1. Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*
2. Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)*
3. Haafiz Zaamin Shaheed *(rahmatullahi alayh)*
4. Moulana Muhammad Muneer Nanotwi *(rahmatullahi alayh)*
5. Haji Imdaadullah Saahib *(rahmatullahi alayh)*

Qadhi Inaayat Ali attended the meeting as a witness to explain the issue at hand. The main aspect discussed at this meeting was whether it was

Islamically correct for the Muslims to stand up against the English government.

Conditions on the ground

The English had already taken total control of Delhi prior to May 1857. Bahadur Shah Zafar was only a ruler by name. He had absolutely no power to say or do anything. A resolution was passed in Britain that every Indian should be converted to Christianity. Thousands of priests were sent to India to preach Christianity in English and Urdu. Their main target was the Muslim. The priests had such courage and clout that they would come right to the steps of the Jami' Masjid of Delhi and hurl abuse against Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Even the weakest Muslim was left in a condition where he could not contain his emotions. Three years prior to the uprising, the famous debate between Moulana Rahmatullah Kiraanwi *(rahmatullahi alayh)* and Funder the Christian priest took place in Agra. Moulana took his kafan with to the arena as he knew that standing up against Christianity is actually standing up against the English Government. Moulana was not concerned about the criticism he would receive in his stance to defend Islam. This brave move of Hadhrat Moulana once again kindled the fire of courage in the hearts of the Muslims.

Until this moment, Christian priests were so courageous that they would arrive at any Muslim or Hindu function and take over the stage. They always moved around supported by a number of heavily armed guards and would commence their poisonous lectures and misguide and confuse the masses. Government workers were compelled to become Christians otherwise they would lose their jobs.

The British government had already announced that after Bahadur Shah Zafar there would be no one to succeed him. They also announced that soon they would remove the flag of Islam from the Red Fort and replace it with the British Flag.

Fatwa of Jihaad

These were the terrible conditions in India that Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* was faced with. Moulana realised that more than their lives, their Deen was threatened. He was not so concerned as to whether the Muslim rule will remain in India, rather he was more concerned whether Islam will survive. This was the worry of all the Ulama of that time. Hadhrat Shah Abdul Aziz Saahib *(rahmatullahi alayh)* had already given a fatwa that India was declared Darul Harb[1]. Sayed Ahmad Shaheed *(rahmatullahi alayh)* and Moulana Ismail Shaheed *(rahmatullahi alayh)* had already laid the foundation of Jihaad in India. They were both martyred twenty-six years prior to this in the Battle of Balakot. They realised that the intention of the British in India was to destroy Islam completely like how they had done so in Spain and other countries. It was with this *jazbah* (enthusiasm) and *fikr* (concern) that Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* sat down with his colleagues to decide the way forward for the Muslims of India. Hadhrat Moulana spoke up saying, "Are you not aware that the British are sitting right on our heads? Be prepared for a decisive battle against them. We will either be cut up into pieces or fight against them till the end. We will not allow the British to live in this country." As Moulana Qaasim Saahib *(rahmatullahi alayh)* mentioned this, one person stood up and remarked, "We are few in number and our resources are very limited." Moulana

[1] *A non-Muslim country*

replied, "Is our number less than the number of Mujaahideen in Badr?" These words suddenly kindled the spirit of Jihad in the hearts of one and all.

The 1st question that arose was whether it was correct Islamically to wage Jihaad against the ruling party. Hadhrat Moulana *(rahmatullahi alayh)* had given an excellent reply to every objection and explained in clear Shar'ee terms the need to stand up in the defense of Islam. The next question that arose was, "Under whose leadership will we wage Jihaad?" Hadhrat Nanotwi *(rahmatullahi alayh)* replied, "There is no need to go and search for a leader? Our Hadhrat Haji Imdaadullah Saahib is in our midst. We will appoint him as our Ameer and pledge our allegiance of Jihaad on his hands." Saying this, he placed his hand into the hands of Hadhrat Haji Saahib *(rahmatullahi alayh)* and pledged allegiance of Jihaad. This was such an excellent move that no one had any reason to oppose this decision. Everyone loved Hadhrat Haji Saahib *(rahmatullahi alayh)*. The other Ulama then followed suit and also took bay'at of Jihaad on Hadhrat Haji Saahib's hands. The Shura then openly announced Hadhrat Haji Saahib *(rahmatullahi alayh)* as the Ameerul Mu-mineen and announced their decision to wage Jihaad against the British.

Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* immediately came home to inform his mother about the outcome of the mashwarah. Hadhrat *(rahmatullahi alayh)* was extremely obedient to his mother. At this juncture, Jihaad was fardh and there was no question of seeking permission from his mother but Hadhrat Moulana felt the need to first take her duas before going for Jihaad. Whilst massaging his mother's feet he said to her, "There are great rewards for a person who goes out in the path of Allah with his wealth and his life. These are the lofty positions one achieves by waging jihaad in the path of Allah. My beloved mother! My desire is that you send me happily to fight in the path of Allah so that you

may also receive the full reward." His mother replied, "O my Son! You belong to Allah. I happily submit you into the care of Allah Ta'ala. If you come back alive, we will meet and if not then we shall meet in the Aakhirat." With tears in her eyes, the mother of Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* sent him off in Jihaad.

Qadhi Inaayat Ali was in the forefront in preparing for this Jihaad. He had already received a large amount of booty from the English soldiers and made a firm intention to fight with his life and wealth for the cause of Allah Ta'ala under the guidance of these pious Ulama. The question was, "Where to start off?" It seemed as if everyones' minds were moving towards Shamli. This was a stronghold of the British and many of their soldiers and weaponry were secured in a strong fort. After making *mashwarah* (consultation) it was unanimously decided that their first attack would be on Shamli.

In those days the Ulama were well trained for Jihaad from a young age. This era was the end of the Mogul Empire. Every Aalim regarded it as his primary duty to prepare for war. Children were trained from a young age in physical fitness, swimming, wrestling, shooting, sword fighting, stick fighting, etc. Because of the environment that prevailed in those days, every youngster had a deep enthusiasm to fight in war.

Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh),* from a young age, would also exercise daily. He would also practice shooting and would seldom miss his target. Moulana was preparing from a long time to fight in the path of Allah for the sake of Allah.

Eventually, one morning in May 1857, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* and his group of Mujaahideen under the leadership of Hadhrat Haji Imdaadullah Saahib *(rahmatullahi alayh)*, marched off to Shamli, with their full trust in Allah Ta'ala. The environment echoed with

the sounds of Takbeer as they marched on to meet the enemy. They targeted a fort outside the city where British soldiers would camp. As the Mujaahideen drew closer and announced their arrival, the soldiers also came out well armed. Both armies faced each other and the battle commenced in earnest. Fighters from both sides drew their swords and engaged in fierce battle. Snipers began firing their weapons. The atmosphere echoed with the sound of gun fire. On the one side were the English soldiers well equipped with the best weaponry and on the other side were the Muslims taking the name of Allah Ta'ala and fighting for the sake of Islam. Both armies were locked in battle for several hours. Both sides suffered casualties. Many soldiers were lying wounded on the ground. It was in this battle that Haafiz Zaamin Saahib *(rahmatullahi alayh)* was shot in his stomach and earned the honourable title of "Shaheed".

A few days before Haafiz Zaamin Saahib *(rahmatullahi alayh)* was martyred, he mentioned to those around him, "Look! The hoors of Jannah are standing on the edge of the walls with goblets in their hands. Whoever wishes may chose one of them." Days before the battle, he kept on speaking about martyrdom and it seemed as if he was soaked in the love of Allah Ta'ala. He was so impassionate to go ahead and meet his Creator. On the day of the Battle, he woke up early, took a bath and wore his best clothing. He wore a new pair of shoes, applied surmah to his eyes, itr on his clothing, tied an *amaamah* (turban) on his head and with his sword in hand marched off to the battlefield in the hope of drinking from the goblet of martyrdom. What enthusiasm to give his life for the sake of Allah Ta'ala! As soon as he was shot, Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* picked him up and placed his head on his thigh. It was thus in the hands of Hadhrat Moulana Gangohi *(rahmatullahi alayh)* that his rooh (soul) left his body to meet his beloved.

Moulana Ya'qoob Saahib *(rahmatullahi alayh)* writes, "During the battle someone fired a bullet at Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*. He suddenly held his head and sat down. Those who were near him realised that Moulana was shot in the head. One person ran towards Moulana and shouted out, "Qaasim, what has happened?" He replied, "I've been shot in my head." He slowly removed his turban but by the grace of Allah Ta'ala there was no sign of any wound, but Moulana's clothing was still wet with blood." Moulana Ya'qoob Saahib *(rahmatullahi alayh)* continues, "This was Moulana's *karaamat* (miracle)." In the same battle a bullet grazed Hadhrat Moulana's face. His beard and part of his moustache got burnt in this attack. His eye was also badly hurt.[1]

Hadhrat Moulana faces a mighty enemy

During the battle, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*, with a sword in his hand fought bravely against the mighty enemy. After fighting in the thick of the battle for several hours, he moved away to one corner of the battlefield to rest for a while. A tall, hefty, mighty soldier spotted Hadhrat Moulana all alone. With his sword in his hand, he quickly approached Moulana saying to him, "You acted very bravely today. Well now you may have a taste of my sword which brings the news of your death." His physique was about four times that of Hadhrat Moulana's. As he raised his sword to strike Moulana, Hadhrat Moulana sprang up and addressed him saying, "You are warning me about my death but take a look behind you. Death is stalking you from the rear." For a second the soldier stopped in his tracks. He quickly turned his head to see the danger from the rear. Hadhrat Moulana with the speed of lightning, jumped up with his sword and struck him on his right shoulder with such force that

[1] *[Majaalis-e-Hakeemul Ummat. Vol. 1 Pg. 14-15]*

the sword passed through his body and stopped at his left leg. It was as if with one strike, Hadhrat Moulana had cut him into two pieces.

The Mujaahideen were victorious and took control of the fort in Shamli. They hoisted the flag of victory and marched back to Thanabawan as victors. This was a severe blow for the English. They quickly began to regroup and now requested for reinforcements from all over the country. They immediately took control of Delhi and sent out warrants of arrests to capture all those who fought in Shamli. Large divisions of soldiers began marching into all the villages looking for the Ulama and Mujaahideen who fought in Shamli. Thanabawan was at the top of their list.

When Qadhi Inaayat Ali learnt of this, he bade farewell to Thanabawan forever and moved on to Najibabad and disappeared in such a way that the English C.I.D's could not figure out whether the earth had swallowed him or whether the sky had raised him up. He spent the rest of his life in hiding. When they realised that they will never find Qadhi Saahib, they took out all their frustration on his village and bombed Thanabawan till it was reduced to dust.

An attempt to arrest the Ulama

The English had drawn up a list of all the Ulama who participated in the Battle of Shamli. Warrants of arrest were issued on each Aalim's name. Spies were sent out in every direction to bring news of their whereabouts. Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* was arrested and sent to prison. Hadhrat Haji Imdaadullah *(rahmatullahi alayh)* migrated to Makkah Mukarramah. Allah Ta'ala protected Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* in the most mysterious

manner. At times the police were standing face to face with him but could not recognise him. Allah Ta'ala protected him from all sides.

Chatta Masjid

Once, when Hadhrat Moulana was in Deoband, spies had informed the police of Hadhrat Moulana's whereabouts. A few minutes before the police reached Moulana's home, he stealthily slipped away to a nearby masjid called The Chatta Masjid. The police searched every corner of his home and left disappointed. They were then informed that Moulana was in the Chatta Masjid. The chief officer himself went into the masjid to search for Hadhrat Moulana. At that time Moulana was calmly taking a walk around the courtyard of the Masjid. He saw a police officer coming towards him. Very calmly, without getting excited in the least, Hadhrat continued walking. The officer did not recognise Hadhrat Moulana. He came directly up to him and asked, "Is Moulana Muhammad Qaasim over here?" Hadhrat took one step back and then pointing to the place he had just vacated said, "He was right here just now. He may be around somewhere and you may still be able to find him." The police searched the entire Masjid but found no one else. Eventually, the officer left the masjid muttering to himself, "It seems as though our spies are feeding us with wrong information."

Hadhrat was extremely calm and composed in his nature. He would not get excited or overwhelmed in any difficulty. He would maintain his composure and would take care of any situation. At the same time he was so conscious of Allah Ta'ala that in such a life threatening situation he refrained from speaking a lie. May Allah Ta'ala shower His special Mercy and Rahmah upon Hadhrat Moulana. Indeed he has left an excellent example for us to follow.

Chakwali

After this incident, Hadhrat Moulana's brother-in-law, Moulana Nihaal Ahmad suggested that Moulana move out of Deoband as it has become very dangerous for him to be in and around the town. He suggested hiding out in Chakwali as this was deep in the village and quite safe. Thus, Hadhrat Moulana proceeded to Chakwali which was situated somewhere between Deoband and Nanota. After a few days, information of Hadhrat Moulana's whereabouts leaked to the police. The army arrived in Chakwali and surrounded the village. Moulana Nihaal Ahmad became extremely worried as he was responsible for bringing Moulana to his village. He feared that for the rest of time he will have to live with the stigma that Moulana was arrested in his home. When Moulana saw him so upset, nervous and depressed, he said to him, "You are going to give the game up if you continue behaving like this. Just remain calm, keep a smile on your face and don't show any kind of worry and concern. You stay inside the house and take care of yourself. I will go outside and take care of myself."

The police captain came to the door and knocked loudly. Moulana came out himself and opened the door for the police. He immediately asked the Captain, "What is it that brings you to my door?" The Captain replied, "Our fugitive is hiding in this house. We have come to arrest him." With a broad smile on his face, Hadhrat Moulana very calmly said to the captain "Very well then, come inside and arrest him." The police entered the house and began searching the rooms. The Captain addressed Hadhrat Moulana saying, "Do you know Moulana Muhammad Qaasim?" Moulana replied "I know him very well."

After searching the mens' section, they wanted to go into the ladies quarters. Moulana allowed them entrance into the ladies section as well.

The police captain searched every corner of the house and Moulana went with him into every room. Hadhrat Moulana himself opened up the doors. After conducting a thorough search, the police gave up and returned to Deoband. The Captain kept on muttering to himself, "It seems as if we were misled once again."

The British were in power at the time of the uprising in 1857. During their rule, they would never allow an Indian to be a Mayor or deputy Mayor of any town. They would only appoint an Englishman to these positions. The highest position an Indian would attain was that of a police captain or a deputy captain. They felt it inappropriate to appoint an Indian in any of the higher ranking positions. If they found an Indian who was very loyal to them then perhaps they would appoint him in the position of Deputy Mayor. One such person was Sir Sayed Ahmad Khan, who at the time of the uprising was the Deputy Mayor of Bijnor. His superior however, was an Englishman.

When sending out search parties for Hadhrat Moulana Nanotwi *(rahmatullahi alayh)* they would only send out British soldiers. They obviously did not know Hadhrat Moulana personally. Their greed to achieve a large reward for apprehending him would make them rush in all directions in search of him. That is why on so many occasions they came face to face with him but could not recognise him.

The second reason for not recognising Hazrat Moulana was due to his simple dressing. They knew the Ulama to be men well dressed in long robes, high hats, thick turbans, fancy jubbas, etc. They would not be dressed like simple villagers. They could be easily spotted amongst thousands of common people. Hadhrat Nanotwi *(rahmatullahi alayh)* was nowhere close to this. He would wear clothing made of thick, coarse material with no buttons. He wore a blue lungi which was the dress of the

very simple villagers. If you saw him for the first time, you would think that he was one of the villagers. In their wildest dreams, the police would not have imagined that the famous Moulana Muhammad Qaasim Nanotwi is this simple villager look alike. They were searching for some great Aalim with a huge jubba and a splendid turban with a large stomach. However Moulana Qaasim Saahib *(rahmatullahi alayh)* was a thin, lean person, short and simple in his dressing. Hence, on several occasions they were deceived and whilst they had their fugitive in their hands, he slipped away to safety by the grace of Allah Ta'ala.

Another reason for them not identifying him was that perhaps, naturally, Hadhrat was a very brave and courageous person. He feared nothing and no one besides Allah Ta'ala. He never allowed the most volatile of conditions to work him up and get him exited to the point that he loses his power of reasoning and understanding. Most of his encounters displayed this aspect very clearly. Generally, when a person is put into a difficult situation then his nervousness and edginess gives him up. Fear is seen all over his face. An experienced police officer will immediately discern the lies of his suspect from the expressions on his face. Hadhrat Moulana was totally the opposite. Whenever a policeman came up to him he would meet him with a broad smile and would be as calm as ever. Hadhrat had such control over his mind and emotions that every time the police found him, by the grace of Allah Ta'ala they could not in their wildest dreams imagine him to be the dangerous suspect they were searching for.

A lengthy period of difficulty and hardship

Approximately two years passed in this difficulty and hardship. Hardships surrounded Hadhrat Moulana from all sides. At times he would be under such pressure that he wasn't at ease for even a moment. In this period he

could not even engage in any *ilmi* (academic) work, which he was extremely fond of. In the meantime, his close friend Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* was cast into prison. He was summoned to court and every other day rumours were spreading about the fate of Hadhrat Gangohi *(rahmatullahi alayh)*. One day the news broke out that he was going to be hanged. Another day the rumour spread that he will be sent to kaala paani[1] "Blacks Waters." These rumours added to the pain and grief of Hadhrat Nanotwi *(rahmatullahi alayh)*. At the same time the news kept on reaching him that great, senior Ulama in Delhi were being hanged. His Shaikh, Hadhrat Haji Saahib *(rahmatullahi alayh)* left India to live in Makkah Mukarramah. Hadhrat was all alone. He was deprived of the company of his Shaikh. His best friend was in jail. From all sides difficulty and hardships surrounded him. Somehow, in this condition of difficulty and hardship, the year came to an end. The government at the end of the year made an announcement of amnesty to all rebels. Everyone was forgiven and the war had come to an end.

Change of Government

Until the year 1857, India was run by the East India Company. During this period, the Muslims faced a mini Qiyaamat. The British had turned into vicious animals thirsty for the blood of the Muslims. For them to take the lives of great and honorable Ulama was as easy as killing flies and mosquitoes. They would take delight in inventing new punishments to mete out to the Muslims. To shoot, kill and sever the heads of Muslims was regarded as a very light punishment. They would think of and invent new forms of torture and punishment to quench their evil thirst for

[1] *The Andaman Islands was used as a political prison by the British and was known as Saza-e-Kalapani (black water punishment). Very few made it out alive. There was nothing but miles of blue Ocean all around. There was no hope of mercy or freedom for those within.*

murder. Their main enemy was "The Muslim". Hence, they off-loaded all their anger on the innocent Muslims of India. Thousands of them were put to the gallows. Thousands were shot dead. This murder and plundering continued for nineteen months. Thousands of people were in hiding in the jungle and the woods hoping to be given a chance for survival. After this period, the English Government officially took away the reign of authority from the East India Company into their hands. In November 1858, it announced the end of the war with general amnesty for one and all.

This has always been the cunning ways of the British. After looting and plundering the country of all its riches, after murdering thousands of innocent people and destroying the entire country, they walk in like champions and announce peace and amnesty. What about the lives of all those innocent men, women and children? Who will avenge their deaths? What about the wealth that was stolen and taken away to Britain? When will they return the stolen riches of India? What about the perpetrators of all this wrong? Will they be brought to book? Who will ensure justice? Eventually, justice will prevail. If not in this world, definitely in the hereafter. Allah Ta'ala who is most Just will mete out true justice.

May Allah Ta'ala reward all those who fought in this struggle and grant those who were martyred the highest stages in Jannatul Firdaus. *Aameen.*

Chapter 7

After 1857

After the announcement of amnesty, it was made known to the public that this was only for those whose crimes were regarded as minor in the eyes of the government. Hardcore 'criminals' were excluded and could be apprehended at any time. Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* was amongst those who were at the top of their list. They were still searching for him everywhere, in Nanota, Deoband and in other villages as well. Hadhrat *(rahmatullahi alayh)* kept on moving from place to place to save himself from getting arrested.

Haj

Eventually, he decided to leave India with the intention of performing Haj. In this way he would be saved from the British and also get an opportunity to perform Haj. He would get a chance to meet his Shaikh and Murshid (guide), Hadhrat Haji Imdaadullah Saahib *(rahmatullahi alayh)*. Hadhrat *(rahmatullahi alayh)* had no funds for Haj but Allah Ta'ala made all the arrangements for him from the unseen until eventually he left home for this blessed journey. Although all this preparation was done very secretly, Moulana Ya'qoob Nanotwi *(rahmatullahi alayh)*, who was Hadhrat's childhood friend, became aware of Hadhrats plans. He was

hopeful that somehow he could also join Hadhrat *(rahmatullahi alayh)* on this mubaarak (blessed) journey to the Haramain Shareefain. He did not have much funds and took whatever he could gather to join up with Hadhrat Moulana. This journey commenced in Jumadus Saani 1277 A.H. (December 1860). They travelled very secretly and had to be extremely careful. Instead of traveling by road to Karachi, they felt it safer to go by boat from Punjab to Sindh and again by boat from Sindh to Karachi. From Karachi they took a sailboat to Jeddah and reached Makkah Mukarramah in six months.

Hifz and Taraaweeh on the ship

It is not known when exactly Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* completed his Hifz. Whilst on the ship to Makkah Mukarramah, the crescent for Ramadhaan was sighted. Upon sighting the moon, Hadhrat *(rahmatullahi alayh)* announced that Taraaweeh will be performed on the ship of the entire Qur-aan. It was only then that it became known that Hadhrat *(rahmatullahi alayh)* was a Haafiz when he recited the entire Qur-aan Shareef on the ship in Taraaweeh. It seems that he became a Haafiz during the days that he was in hiding, since all his other work had come to a standstill. Hadhrat *(rahmatullahi alayh)* dedicated all his time in those days towards memorising the Qur-aan Shareef. However, he never had an opportunity prior to this to recite the Qur-aan Shareef in Taraaweeh. It was on this mubaarak journey that Hadhrat *(rahmatullahi alayh)* took the opportunity of reciting the entire Qur-aan Shareef in Taraaweeh Salaah. Hadhrat was extremely delighted when he completed the Khatam of the Qur-aan Shareef. When the vessel stopped at Makla, Hadhrat Moulana purchased halwa-e-masqat (a special sweetmeat) and distributed amongst all those present just as a Haafiz does on the completion of the Qur-aan Shareef.

According to a narration in Hikaayat-e-Awliyaa, it is mentioned that Hadhrat Moulana had memorised one para a day when he was on the ship and would recite this para in the Taraaweeh Salaah at night. He would sit all alone where no one would even realise that he was memorising the Qur'aan Shareef. This was indeed a *karaamat* (miracle) of Hadhrat *(rahmatullahi alayh)*.

Throughout the journey, Hadhrat Moulana was extremely happy and relaxed. He would sit and speak to his friends and colleagues with much cheer. There could be multiple reasons for this happiness:

1. His enthusiasm to visit the Haramain Shareefain for the first time in his life.
2. His enthusiasm to meet his Shaikh, Hadhrat Haji Imdaadullah Saahib *(rahmatullahi alayh)* whom he had not seen for a long time.
3. India had become a jail for him. For the last three years he lived in hiding. The moment the ship left the Karachi harbour, Moulana was freed from the shackles of India. This six month journey was actually extremely relaxing for Hadhrat Moulana after the long period of hiding in India.

They reached Makkah Mukarramah in Zul Qa'dah and were blessed with the opportunity of performing Haj and Ziyaarat. After completing the necessary rituals of Haj and Ziyaarat, Hadhrat *(rahmatullahi alayh)* returned to India by ship. The passengers disembarked in Bombay and travelled by train to Naasik. From here they had to make other arrangements for transport and eventually reached Nanota in Jumaadus Saani 1278 A.H., December 1861. The journey took exactly one year. When they reached home they were told that there was now no fear in India. The government has announced peace. Amnesty had been granted to everyone.

Back in Nanota

In December 1861, Hadhrat *(rahmatullahi alayh)* returned to his hometown Nanota. Prior to this, because of the war, he could not spend much time at home. Hadhrat was quite happy to be back at home with his family and associates. Some Ulama had requested him to start teaching Bukhaari Shareef which he readily accepted. Daily lessons on Hadith continued in Nanota and for an entire year Hadhrat *(rahmatullahi alayh)* taught Saheeh Al-Bukhaari with great passion and enthusiasm. Hadhrat Moulana Ya'qoob Nanotwi *(rahmatullahi alayh)* also sat for that entire year in Hadhrat's Bukhaari Shareef lessons.

Working at a printing press

Hadhrat's parents were applying pressure on him to go out and earn a living. Thus, Hadhrat *(rahmatullahi alayh)* sought employment in a printing press called Matba-e-Ahmadi which was located in Delhi. This press was owned by Moulana Wajeehud Deen Saharanpuri *(rahmatullahi alayh)* who was the Ustaaz of Moulana Ahmad Ali Saharanpuri *(rahmatullahi alayh)*. Most probably this press was named after the great Mujaahid, Sayed Ahmad Shaheed *(rahmatullahi alayh)*. This was the best printing press in the whole of Delhi.

In those days, pupils had to write these books down by copying them from other books. In this way they learnt and studied the Hadith of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

It was the vision of these great Ulama to print the books of Hadith, especially Bukhaari Shareef and Tirmizi Shareef, with the necessary footnotes to make it easier for students studying Hadith. This was indeed

a great service to Deen since at that time there were very few books available in India for students of Hadith.

These editions are still being printed in India and Pakistan, and students all over the world are still using them. The bulk of the footnotes of Bukhaari Shareef were written by Moulana Ahmad Ali Muhaddith Saharanpuri *(rahmatullahi alayh)* whilst those of the last few paras were compiled by Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. No one can easily make out the difference between the two authors. Only if one reads through the entire footnotes thoroughly, would one be able to make out some difference.

Some people objected to Moulana Ahmad Ali Saahib saying, "What have you done? You've come almost to the end of the book and then handed it over to a young Aalim to complete." Moulana Ahmad Ali replied, "I am not such a simpleton that I will do something without first thinking and pondering over it." He then showed them the footnotes that Moulana Qaasim Saahib *(rahmatullahi alayh)* had written. When they saw the manner in which they were compiled and how strongly Hadhrat Moulana supported the Hanafi Mazhab in his writings, they realised their error.

Moulana Ahmad Ali Saahib *(rahmatullahi alayh)* then relocated from Delhi to Saharanpur and opened up another press in Meerut. Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* also moved to Meerut to help his Ustaaz with the proof reading of the books before sending them in for printing. It was in these days that Hadhrat *(rahmatullahi alayh)* worked on the translation of the Qur-aan Shareef prepared by Shah Abdul Qaadir Dehlawi *(rahmatullahi alayh)*. Hadhrat Moulana was responsible for placing the translation of each aayat under the Arabic to make it easier for the reader to understand the meaning of the Qur-aan Shareef. This was

completed in the year 1286 A.H. (i.e. three years after establishing Darul Uloom Deoband which was in the year 1283 A.H.).

We should not for even a moment think that Hadhrat was a "proof-reader" like how we have proof readers today in many printing companies. The work that he was involved in demanded a very high level of *ilm* (knowledge) and intelligence. Every book that was printed had to be checked properly from cover to cover. All mistakes had to be highlighted. Each book had to be compared to the original manuscript. Each manuscript had to be compared to other manuscripts. Footnotes had to be included to make it easier for students studying the book. Explanations and answers had to be written wherever doubts could occur to the reader. This obviously was not merely proof reading but rather a great *ilmi* service to the future Ulama of the world. Allah Ta'ala accepted Hadhrat Moulana *(rahmatullahi alayh)* for this great work of Deen long before he laid the foundation of Darul Uloom Deoband.

Many other printing presses, after seeing Hadhrat's works, called him over to work for them. Hadhrat also worked for the following companies;

1. Matba-e-Mujtabaa'ee
2. Matba-e-Haashimi and
3. Matba–e-Muntafaee.

It was during this period that Hadhrat's mind began working towards establishing an institute for Islamic studies in India.

Hadhrat Shaikhul Hadith, Moulana Muhammad Zakariyya *(rahmatullahi alayh)* mentions the following incident about Hadhrat Moulana *(rahmatullahi alayh)*, "Moulana Qaasim Nanotwi *(rahmatullahi alayh)* used to work in a printing press for a person by the name of Munshi Mumtaz Ali. He used to assist him in the proof-reading and correcting of manuscripts.

It appears that Munshi Saahib, as the owner of the press, had no strict regulations and conditions under which Hadhrat had to work. In fact, he had such love and respect for Hadhrat that he considered it sufficient honour just to be blessed with Hadhrat's presence and company. Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* was a man with such a sense of responsibility and duty that he considered his work in the press of great importance. It may not be recorded in his biography, but in the circles of the Ulama of Deoband, it is well known that if ever he had been late for work, he made note of the time. At the end of the month, he used to work out these minutes added together into hours and insisted that his salary be adjusted so as to exclude payment for the hours that he had not worked for. Such was his taqwa and piety.[1]

Teaching Hadith

Whilst working for the printing company in Meerut, Hadhrat *(rahmatullahi alayh)* would also conduct lessons of Hadith in his spare time. For some time this program was discontinued. When Hadhrat's hours were more relaxed, he resumed teaching and a large number of Ulama came to study Hadith by him. Hadhrat *(rahmatullahi alayh)* specialised in teaching the Sihaah Sitta (6 authentic books of Hadith). Many Ulama who gained much popularity in the field of *ilm* studied Hadith under Hadhrat Moulana.

Hadhrat Moulana Ya'qoob Saahib *(rahmatullahi alayh)* studied Muslim Shareef under Hadhrat Moulana when he was living in Meerut and was also employed to work in the same press. Later, he became the head teacher in Darul Uloom Deoband and the Ustaaz of many great Ulama. Where exactly this class was held in Meerut is not known. However, this

[1] *Virtues of Business (Page 118)*

much is known that a large group of students would gather daily for Hadhrat Moulana's lessons. His manner of teaching Hadith resembled the style and the manner of his Ustaaz, Shah Abdul Ghani Mujaddidi *(rahmatullahi alayh)* and Shah Muhammad Ishaaq Dehlawi *(rahmatullahi alayh)*. With each Hadith, he would explain the meaning, the reliability of the Hadith, the masaail (laws) that are derived from the Hadith, the difference between the Hanafi and the Shaaf'ee Mazhabs as well as the other Imaams. Thereafter, he would explain the mazhab of Imaam Abu Hanifa *(rahmatullahi alayh)* with proofs as well giving the necessary replies to the other mazaahib. His lessons were so dynamic that the students sitting in his class were left fascinated with his talks.

In this regard there is an incident mentioned by Moulana Muhammad Ali Mongeri *(rahmatullahi alayh)*, the founder of Nadwatul Ulama Lucknow. He mentions that once he went to Meerut and sat in the lesson of Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*. Most probably Hadhrat was teaching Muslim Shareef at that time. A Hadith was read wherein there is a famous difference of opinion between the Hanafi and the Shafi'ee scholars. He says that I noticed Hadhrat Moulana explaining this Hadith with all the proofs supporting the Shafi'ee Mazhab. The students were quite surprised and said to him, "From this lesson it seems as if the Shaafi'ee Mazhab has a stronger view point in this particular mas-alah and the Hanafi Mazhab is in conflict with the Hadith." Moulana Muhammad Ali says, "I then saw Hadhrat Moulana sit up straight, the colour in his face changed. He then started explaining in detail the view of Hadhrat Imaam Abu Hanifa *(rahmatullahi alayh)* with so many Ahaadith to prove his mazhab that it seemed that perhaps no other mazhab was backed up with so many Ahaadith and proofs."

Hadhrat Shaikhul Hind *(rahmatullahi alayh)* is amongst the leading students of Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. Our

sanad of Hadith goes through Hadhrat Shaikhul Hind *(rahmatullahi alayh)* and then via Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* until it reaches up to Shah Waliullah Muhaddith Dehlawi *(rahmatullahi alayh)*. Hadhrat Shaikhul Hind *(rahmatullahi alayh)* mentions, "I used to make Mutaa-la'ah (study) the books of Shah Waliullah Dehlawi *(rahmatullahi alayh)* before attending the lessons of Hadhrat Moulana Qaasim Nanotwi Saahib *(rahmatullahi alayh)*. I would then present the objections which I found in the books of Shah Waliullah *(rahmatullahi alayh)* which were extremely difficult and complicated. On several occasions I noticed that the answers that Shah Waliullah Saahib *(rahmatullahi alayh)* had concluded his discussion with, is where Moulana Qaasim Saahib *(rahmatullahi alayh)* commenced his discussion.

Moulana Raheemullah Bijnori mentions that once when Hadhrat was teaching Bukhaari Shareef in Nanota, I joined his lessons. One day it happened that I joined the lesson in a condition that I did not have wudhu. As I sat down, I lifted my gaze towards Hadhrat *(rahmatullahi alayh)*. I noticed him indicating with his hand that I should not sit. Later on he called me and said, "Mia it's inappropriate for a student to sit down in the lessons of Bukhaari Shareef without wudhu."

Hadhrat would teach many other kitaabs as well. Hadhrat Moulana Ya'qoob Saahib *(rahmatullahi alayh)* says that he studied Masnawi Shareef of Moulana Rumi *(rahmatullahi alayh)* under Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* in Meerut. Hadhrat Shaikhul Hind *(rahmatullahi alayh)* says that he studied "Aab-e-Hayaat" under Moulana Qaasim Saahib *(rahmatullahi alayh)*. In this manner, Hadhrat Moulana *(rahmatullahi alayh)* had taught many other kitaabs according to the need. Wherever Hadhrat was, he always kept the lessons of Hadith alive, whether in Nanota, Deoband, Meerut or any other place. His lessons attracted students from all over.

Some of Hadhrat's Famous Students

In total, there were hundreds of students who studied under the capable hands of Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. A few of his famous students are mentioned below.

Shaikhul Hind, Moulana Mahmoodul Hasan Deobandi *(rahmatullahi alayh)*

Hadhrat Shaikhul Hind *(rahmatullahi alayh)* was the 1st student of Darul Uloom Deoband. He studied many of his kitaabs under Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* including the Sihaah Sitta (6 authentic books of Hadith). He eventually became the head teacher in Deoband and was also given the title of Shaikhul Hind. He had also headed the movement of the *Reshmi Rumaal*[1] and was imprisoned in Malta for a few years. He was born in Bareli. His father, Moulana Zul Fiqaar Ali Saahib *(rahmatullahi alayh)* was also a great Aalim and a colleague of Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. Shaikhul Hind *(rahmatullahi alayh)* translated the Qur-aan Shareef into Urdu which is widely accepted throughout the world. Some of his famous students were: Moulana Ashraf Ali Thanwi *(rahmatullahi alayh)*, Moulana Husain Ahmad Madani *(rahmatullahi alayh)*, Allamah Anwar Shah Kashmiri *(rahmatullahi alayh)*, Moulana Muhammad Ilyaas Kandhlawi *(rahmatullahi alayh),* Mufti Kifaayatullah *(rahmatullahi alayh)*, Moulana Fakhrud Deen Ahmad Muradabadi *(rahmatullahi alayh)* and Allamah Ibrahim Balyaawi *(rahmatullahi alayh)*.

[1] *The reshmi rumaal movement was initiated by Hadhrat Shaikhul Hind (rahmatullahi alayh) to fight against the British in India.*

Hadhrat Shaikhul Hind *(rahmatullahi alayh)* had made lots of khidmat for his Ustaaz as well as his Ustaaz's family. When Shaikh Asad Ali, the father of Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*, was in the last days of his life, he stayed at the house of Hadhrat Shaikhul Hind *(rahmatullahi alayh)*. Shaikh Asad Ali was very ill at that time and was suffering from heavy bouts of diarrhoea. On one occasion he could not make it to the toilet and messed himself on the bed. Hadhrat Nanotwi *(rahmatullahi alayh)* was not there at that time. The young Shaikhul Hind *(rahmatullahi alayh)* was all alone at home. He immediately stood up and with his own hands began cleaning the najaasat (filth) from the bed. As he was cleaning the mess, Hadhrat Nanotwi *(rahmatullahi alayh)* walked into the house and saw his beloved student cleaning the mess with his own hands. Hadhrat Nanotwi *(rahmatullahi alayh)* was deeply affected by this and immediately raised his hands towards the heavens and made fervent dua for Hadhrat Shaikhul Hind *(rahmatullahi alayh)*. The effect of this dua was seen later on in his life. Allah Ta'ala blessed him so much that he eventually became the Shaikh of Hind (India), in-fact he became Shaikhul Aalam (The Shaikh of the whole world). Allah Ta'ala blessed him with so many students all over the world that wherever they went they did great work of Deen in Ta'leem, Jihaad, Tableegh and Tasawwuf.

When Hadhrat Shaikhul Hind *(rahmatullahi alayh)* was on his deathbed, some of the attendants had seen him looking extremely sad. They felt that perhaps this was due to the fact that death was approaching and he was now going to depart from this temporary world. They gently began to council him by giving him some words of comfort. On this Hadhrat Shaikhul Hind *(rahmatullahi alayh)* spoke up, "What fear do I have for death? I feel grieved over the fact that I am dying here on my bed. My wish and desire was that I be killed on the battle field. My head would be thrown somewhere and my hands and feet thrown somewhere else."

He passed away in Delhi on the 30th November 1920 (1339 A.H.) and is buried in Deoband at the feet of his beloved Ustaaz, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*.

Moulana Fakhrul Hasan Gangohi *(rahmatullahi alayh)*

Hadhrat Moulana Fakhrul Hasan Gangohi *(rahmatullahi alayh)* was a brilliant Aalim and an excellent orator and debater. He would always accompany Hadhrat Nanotwi *(rahmatullahi alayh)* on his travels. In Roorkee, when Dayanand Saraswati started off the fitnah of hurling abuse against Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the 1st person that Moulana sent to combat him was Moulana Fakhrul Hasan Saahib *(rahmatullahi alayh)*. He was a Hakeem as well. He passed away in Kanpur in the year 1897 C.E.-1315 A.H.

Moulana Ahmad Hasan Amrohi *(rahmatullahi alayh)*

Moulana Ahmad Hasan Amrohi studied Hadith under Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* in Meerut. He was born in Moradabad in the year 1850 C.E. He was a classmate of Hadhrat Shaikhul Hind *(rahmatullahi alayh)*. After qualifying, he began teaching in Moradabad. He was a very great Muhaddith. He had taken bay'at at the hands of Hadhrat Haji Imdaadullah Saahib *(rahmatullahi alayh)* and was also blessed with Khilaafat from him. His Fataawa (verdicts on Islamic matters) are still found in many libraries up to this day. He was also an excellent debater. He passed away in Amroha on 29 Rabius Saani 1330 A.H. and is buried in the courtyard of the Jami Masjid in Amroha.

Chapter 8

Darul Uloom Deoband

The conditions of the Muslims in India began deteriorating day by day after the 1857 uprising. Thousands of people were in disarray. Many great Ulama were mercilessly martyred. Thousands of women became widows with no one to take care of them. Children were roaming the streets with no parental guidance. Wealthy Muslims who at one time lived in palatial homes had to now fight for survival living in informal settlements. Bahadur Shah Zafar, the last Moghul Emperor was arrested and exiled to Rangoon. Any Muslim about whom the British had the slightest doubt was hanged immediately without a trial.

Most of the wealthy nawaabs who were responsible for running huge Madrasahs in India were carefully selected by the British and hanged in public to put an end to all the good work they were doing. Their factories, properties and wealth were all usurped. Their children and grandchildren became eligible for hand-outs. Despite all this difficulty and hardship, the Muslim in India still kept his Imaan alive. He may have lost his wealth and belongings to the British but the wealth of Imaan in his bosom, he cherished with all his heart. He ensured that he protected and took full care of it.

After killing as many Muslims as they could, they now focused their attack on the Imaan of the Muslims. Christian missionaries in large numbers began roaming the streets of India misguiding the common Muslim. This became a cause of great concern for the Ulama of India. The English put a stop to the Persian language which had been the National language of India and replaced it with English. They then appointed an educationist by the name of Lord Macaulay to amend the whole educational system in India. He introduced English subjects into the school curriculum and put an end to all subjects that had any link with Islam. Their motive was to create such a mindset in the Indian that a native would outwardly look like an Indian, but from within his heart, soul and mind would be British. They were going to achieve this in the name of EDUCATION. Lord Macaulay had announced in a speech that among the specialties of this new education will be that "Whoever goes through our system of education will be Indian by face and skin but in heart, soul and mind, will be British."

What was solution out for the Muslims? The British had put an end to all the Deeni Madaaris. They destroyed the buildings of the Madrasahs. They burnt the Qur-aans and all other Islamic Books. They killed the Ulama. The only way to protect Islam and the Sunnah was to once again ignite the dying flame of Deeni Ta'leem in India. Nine years after the uprising in 1857, Allah Ta'ala inspired the hearts of a few senior Ulama in the small town of Deoband to lay the foundation of a Madrasah that will one day make up for the losses incurred in 1857.

اگر جل گیا اک نشیمن تو کیا غم؟ مقامات آہ و فغاں اور بھی ہیں

If one nest was burnt so what? There are still many other places of lamentation

These Ulama took up the courage and once again sailed the ship of Islam from the dry lands of the earth into the deep waters of the ocean with the hope of crossing over the stormy seas into the land of safety.

Islam or the Muslims

The 1857 uprising left a deep mark on the heart of every Muslim. There was no ear that did not hear the piercing sounds of this mini Qiyaamat. There was no heart that did not feel the excruciating pain of this poisonous venom. There was no eye that did not shed tears of blood. The war had struck fear in the hearts of every Indian. The damage done seemed as if it could never be repaired. However, in the system of Allah Ta'ala there is no grief that remains forever. This is no tragedy that lasts a lifetime. The greatest calamity must reach an end one day. The eyes that cried uncontrollably will dry up one day and life will move on. Gradually, man fights his grief and the garden that was destroyed before him slowly begins to bear new leaves and shrubs. The need is for the gardener to re-shape and re-plan his garden. When the onlookers saw the garden taking shape once again, it brought about a glimmer of hope in them and a spark to their once saddened faces.

The Muslims were in a state of total disarray. They had lost all their belongings and were struggling for survival. The greater worry and concern was that they found that the light of Imaan that brightened their wounded hearts was slowly diminishing. The question that kept on piercing their hearts was, "Should we try and uplift ourselves materially and improve our standards of living or should we be more concerned about protecting our Imaan and maintaining our identity as Muslims."

In this regard, there were two groups amongst the Muslims who were looking at the future of India. The first group said, "First see to the

Muslim and then to Islam." The second group maintained the complete opposite, "First comes Islam and then the Muslim." The head of the 1st group was Sir Sayed Ahmad Khan, the founder of the Aligarh University whilst the head of the 2nd group was Hujjatul Islam, Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*, the founder of Darul Uloom Deoband.

Sir Sayed's viewpoint

Sir Sayed Ahmad Khan was employed by the East India Company well before the uprising in 1857. He worked as a deputy collector[1] and had great regards for the English. They acknowledged his loyalty and presented him with many gifts and awards. He was a first-hand eye witness to the atrocities meted out to the Muslims and he was well aware of the power and might the English government possessed. He felt that the only way the Muslims could be saved from the harm of the British was to surrender to their strength, accept their rule and adopt their ways and cultures. This he felt was the only way the Muslims would be able to survive in India.

He felt it necessary to establish an Islamic University to educate the Muslims with secular knowledge so that they could progress materially. With these qualifications they would be able to secure good jobs within the government of the ruling party and live in peace. In order to achieve this, Sir Sayed laid the foundation for "Madrasatul Uloom" in Aligarh which later on became known popularly as the "Aligarh University".

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[1] *In every major town in India the British had appointed an Englishman as the mayor. The person second in charge was called a "collector" and the person third in charge was called a "deputy collector". The English would hardly ever appoint an Indian in any of these three positions. Only if they regarded someone to be extremely loyal would he enjoy the privilege of being a "deputy collector".*

He also felt it necessary for the Muslims in India to forget their old culture and to educate themselves with secular knowledge. In this he thought was the solution for the Muslims in India. He felt that the Muslims would progress rapidly with this new found education. They will earn good salaries which will then provide them with good comfortable lifestyles. The Muslim will no longer feel inferior to the English. Sir Sayed drove this idea of his to the Muslims and it was well received by the English authorities. However, he then began using the Qur-aan and Hadith to support his ideologies which created an uncomfortable atmosphere in India especially amongst the Ulama. His own people who studied and worked with him as colleagues in the English Government began opposing him. He wrote a Tafseer of the Qur-aan Shareef in which he expressed many of his own thoughts and imaginations. He rejected the mu'jizaat (miracles) of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and also rejected the concept of *iqdaami jihaad* (offensive war). Hence, the students who qualified in his institute were of no benefit to Islam. They eventually became the stooges of the English.

Moulana Ali Baksh, a friend of Sir Sayed, who was posted to the position of a judge in Gorakpur says that the public were opposed to his views. They felt that he was not standing in the defence of Islam but rather in the defence of the English Government. They felt that the need right now was to defend and protect Islam in its pure and pristine manner rather than walking away from it and adopting a completely new creed and culture. Sir Sayed felt that the Muslims should educate themselves and secure as many jobs as possible within the government. He felt that this will boost the living conditions of the common Muslims. Eventually, only the wealthy managed to benefit from this education as the fees at the university were not affordable by the middle class and the poor Muslims. There was no benefit for the poor in his whole operation.

Sir Sayed promoted the idea that if a Muslim became wealthy he was successful whether he practiced Islam or not. He would advise others to leave out practicing Islam rigidly and adopt the ways and culture of the English. Whenever he spoke about the Islamic way of life, he spoke about it as inferior. This is what upset our Ulama and drove them to speak out against his views.

Our Ulama felt that Islam should be given the 1st priority. If Islam remains, everything remains and if Islam is lost, then all is lost. This was the viewpoint of Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)* and other senior Ulama-e-Kiraam. Since the British had taken over India, it was their mission to destroy Islam completely. Their biggest threat was Islam and the Muslims, not the Hindus. They felt that if they destroyed Islam, their government will remain perpetually in India otherwise there was always the fear of losing their power. The Ulama had seen how much they were investing in preaching Christianity. Every village had a church, a mission school and a mission hospital. All kinds of perks were given to the Christians. They would distribute literature freely to one and all. They opened up printing presses in Mirzapur, Sarhad, Madras, Bengal and other places and began spreading their books in every home. Thousands of priests arrived from England and would go around preaching to the Muslims. Everyday there was a special column in the newspaper with the names of all those who had converted to Christianity.

Was History going to repeat itself? Was India going to face the same scenario as Spain? This was actually their goal. They knew very well that in Spain all they had to do was to destroy Islam for their sovereignty to reign supreme. The Jaami Masjid of Qurtuba which at one time echoed the Azaan five times a day in the streets of Andalus was shut down completely. The red fort in which decisions of the Muslim armies were

made daily turned into ruins. Hundreds of Masaajid were turned into churches. Upto this day, in the city of Qurtuba, it is difficult to even find a suitable place to perform salaah.

The Ulama in India understood that for the survival of the Muslims in this country, we will have to 1st protect Islam. Our Ulama-e-Kiraam had read about the history of the past nations. If Islam was destroyed, the Muslims automatically were also destroyed. Look at the history of Bukhara and Samarkand. Great Muhaditheen, the likes of Imaam Bukhaari *(rahmatullahi alayh)*, Imaam Muslim *(rahmatullahi alayh)* and Imaam Abu Dawood *(rahmatullahi alayh)* hailed from these lands. These were the centres of Islamic learning. When Islam was attacked, the existence of Muslims in these areas also ceased. Thousands of Masaajid and Madaaris were left desolate. If Imaan and Islam leaves a nation, rest assured that the people residing there can never remain as Muslims.

It is for this reason that our Ulama prioratised Islam and felt that it was their duty to protect Islam and the Muslims. Therefore, they placed this priority at the top of their list and in order to protect Islam they laid the foundation for an institute called Darul Uloom Deoband in a small town in the U.P. province of India. They placed their trust in Allah Ta'ala, begged Him to guide them and moved forward to run this Madrasah with this hope that it will become the means of protecting Islam and the Muslims in India.

Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)* and his associates dedicated their entire lives in serving this institute until eventually it grew such that the entire India took shade under its branches. Darul Uloom was to prepare such men whose living and dying would be for Islam. They were prepared to eat dry bread and water for survival. They would live in small dark dwellings but they were not

prepared to become the stooges of the British. They were not going to change Deen-e-Islam for others. They were not going to become overawed by these dictators. They would stand up for Islam under all circumstances. [1]

Darul Uloom Deoband commences

From a long time, talk of starting off a Madrasah in Deoband was on the lips of the Ulama-e-Kiraam. Many of the Awliyaa of the time spent their nights crying unto Allah Ta'ala to create some means to start off a Darul Uloom that will kindle the flame of Deeni knowledge in India.

Eventually, one day, at the time of Ishraaq, Haji Aabid Husain Saahib *(rahmatullahi alayh)*, a buzurg of Deoband took a white shawl and placed three rupees in it. He then took it into the Chatta Masjid where he found Moulana Mehtaab Ali Saahib *(rahmatullahi alayh)* who gladly placed six rupees in the shawl. Moulana Fazlur Rahmaan Usmaani Saahib *(rahmatullahi alayh)* who was also present contributed twelve rupees. From there he went to the home of Moulana Zul Fiqaar Ali Saahib *(rahmatullahi alayh)* who took out twelve rupees and also placed it in the shawl. Other Ulama-e-Kiraam also gave whatever they had towards the Madrasah. By the evening Haji Saahib *(rahmatullahi alayh)* had collected 300 Rupees. The news of a madrasah being established spread and others also gave whatever they could afford. This was on the 3rd Zul Qa'dah 1252 A.H. The 1st monies for Darul Uloom Deoband were collected from these great saintly Ulama of the time.

[1] *Recently in Afghanistan the world had seen first-hand how the Ulama stood in the defence of Islam and waged Jihaad against the Americans. They did not show any form of fear although they were so ill equipped.*

At that time, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* was still in Meerut. Haji Aabid Husain Saahib *(rahmatullahi alayh)* wrote a letter to him asking him to come to Deoband as he had collected enough funds to now commence the Madrasah. Prior to this, many discussions had already taken place in Deoband between Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* and the other Ulama about commencing a Madrasah. This was the beginning of this great institute. Eventually, it was decided that an Aalim by the name of Mulla Mahmood will be appointed as an Ustaaz at the Madrasah. He was working in Meerut at the printing press under Moulana Qaasim Nanotwi Saahib *(rahmatullahi alayh)*.

The Madrasah commenced almost immediately thereafter. There was no need for an elaborate structure. The courtyard of the Chatta Masjid was sufficient for this great institute of learning. A few rooms on the side of the masjid served as the boarding and the shade of the pomegranate tree in the courtyard of the masjid was a suitable classroom to commence lessons. The Ulama around Deoband, as well as some of the pious people gathered at the Chatta Masjid. Mullah Mahmood *(rahmatullahi alayh)* was the 1st Ustaaz and Mahmood Hasan (Hadhrat Shaikhul Hind *(rahmatullahi alayh)*) was the 1st student. How strange that the first Ustaaz was Mahmood and the first student was also Mahmood. Under a pomegranate tree in the courtyard of the Masjid, the Madrasah commenced on the 15 Muharram 1283 A.H. (30 May 1866 C.E.) on a Thursday. There was no grand opening or any posters advertising the opening of the Madrasah. This small Madrasah with one student and one Ustaaz, both named Mahmood, was actually the culmination of many peoples' duas for the protection of Islam in India.

We understand from this that a Madrasah is not a building but rather it is the fikr and concern to pass on the Deen of Allah Ta'ala and the Sunnah of

Nabi Muhammad ﷺ to the masses and to revive Deen in the Ummah.

Approximately 50 years before the commencement of Darul Uloom Deoband, the great Mujaddid, Sayed Ahmad Shaheed *(rahmatullahi alayh)* and his companions were passing by this area. Sayed Saahib *(rahmatullahi alayh)* at that time mentioned, "I perceive the fragrance of *ilm* from this area." This prediction manifested itself 50 years later. [1]

Amongst the Ulama who supported the Madrasah from the very beginning were:

1. Haji Aabid Husain *(rahmatullahi alayh)*
2. Moulana Qaasim Nanotwi *(rahmatullahi alayh)*
3. Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)*
4. Moulana Zulfiqaar Ali Deobandi *(rahmatullahi alayh)*
5. Moulana Fazlur Rahmaan Usmaani *(rahmatullahi alayh)*
6. Haji Fazl-e-Haq Deobandi *(rahmatullahi alayh)*

Below is a small introduction to some of these luminaries;

Haji Aabid Husain

Haji Aabid Husain Saahib *(rahmatullahi alayh)* was from Deoband. He belonged to a very respected family. He hailed from the family of Rasulullah ﷺ. He was known in Deoband to be a very pious person. People would come to him for duas and taweez. In Deoband there was perhaps not a child who did not wear the taweez of Hadhrat Haji Saahib *(rahmatullahi alayh)*. He would spend most of his time in the Chatta Masjid. He was very punctual on his wazifas. He had given away all his

[1] *Pachaas misaali shakhsiyaat. page 32*

belongings in the path of Allah and placed his reliance totally on Allah Ta'ala. He was 33 years old when Darul Uloom Deoband commenced. He passed away in the year 1331-1912.

Moulana Zul Fiqaar Ali Deobandi

He is the father of Hadhrat Shaikhul Hind *(rahmatullahi alayh)*. He studied under Moulana Mamlook Ali *(rahmatullahi alayh)* in the Arabic College in Delhi. He then taught in the Arabic College in Bareli and was then appointed as an inspector of the Madaaris. He passed his life in this service. Towards the end of his life he retired in Deoband and was also appointed as a magistrate. He was a master in Balaaghat and Arabic adab. He had written some books on these subjects as well. He was in the forefront of establishing Darul Uloom Deoband. He assisted to the best of his ability in the smooth running of the Madrasah.

Moulana Fazlur Rahmaan Usmaani

He was a learned Aalim of Deoband. He studied in the Arabic College in Delhi under Moulana Mamlook Ali Saahib *(rahmatullahi alayh)*. He was a deputy inspector of schools and worked in Bareili, Bijnor, and Saharanpur. He assisted greatly in the original struggle to establish Darul Uloom Deoband. He is the father of:

1. Mufti Azizur Rahamaan Usmaani *(rahmatullahi alayh)*
2. Moulana Habeebur Rahamaan Usmaani *(rahmatullahi alayh)*
3. Allamah Shabeer Ahmad Usmaani *(rahmatullahi alayh)*

He passed away in Deoband in the year 1325/1907.

The 1st Madrasah of its kind

Usually, the Madaaris in India were run by the funds received from the Awqaaf (waqf given by people). Asaatizah would receive their monthly salaries from the waqf bodies. A few Ulama would teach from their homes solely for the sake of Allah Ta'ala without receiving any remuneration. In both cases, the students had to make their own arrangements for boarding and lodging. It was also their responsibility to write down or purchase their own books. As a result of this, Deeni education was limited to a certain class of people only. Not everyone could afford separate arrangements for accommodation, food and studies. Ulama-e-Kiraam were found scattered in different cities. You would not find many great Ulama gathered in one place. This made it difficult for the poorer class to study.

Darul Uloom Deoband changed all of that. Amongst the 1st resolutions that were taken by the Shura was that the Madrasah would be responsible for all the students' needs. Announcements were made in all the Masaajid that any person willing to study the Deen of Allah Ta'ala and wanting to become an Aalim may come and study at Darul Uloom Deoband. This decision showed the farsightedness of our Akaabir. Since the Madrasah was run on public funds, it became necessary to chalk out some guidelines for the running of the institute. Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* took up the courage and prepared a constitution for Darul Uloom Deoband. It consisted of the following eight conditions.

The Constitution of Darul Uloom Deoband

1. As far as possible, the members of the Madrasah should try to procure more donations. They themselves should try and

contribute and get others to do the same. The well-wishers of the Madrasah should always keep this point in mind.

2. The well-wishers of the Madrasah should make an effort to have a continuous food supply for the students. As far as possible they should also try to increase the student numbers.
3. Rather than being stubborn on one's personal opinions, the trustees of the Madrasah should keep in mind the welfare and the proper running of the Madrasah. May Allah Ta'ala safeguard us, if the trustees ever feel offended on account of others opposing their views, then this will weaken the very edifice of this institution. In short, our priority at all times should be the welfare and the proper running of the Madrasah during, as well as before and after any mashwarah. No one should be self-opinionated. It is essential that the participants of a mashwarah feel free to express their opinions and those present should be listening with the right frame of mind. This means that our mindset should be such, that if someone else's opinion is more practical then wholeheartedly we should accept it even though it goes against our opinion. For this reason, in matters that require mashwarah, the Principal must consult with capable people be it the regular members of the board or other learned capable people, who are around or any well-wisher of the Madrasah. Likewise, if coincidentally for some valid reason the members of the board could not be consulted and other capable people, were referred to then one should not feel offended as to why he was not consulted. Yes, if the Principal went ahead without consulting anyone then the members of the board have a reason to object.
4. It is extremely necessary that the teachers in the Madrasah should be of the same line of thinking unlike the present day Ulama who think great of themselves and are always running

down others. Allah forbid if this ever happens then there will be no good left of this Madrasah.

5. Until there is no definite set income, the Madrasah will insha Allah continue to run provided the attention is only towards Allah Ta'ala. The moment any set definite income is obtained like the income from a property or a factory or the undertaking of a reliable wealthy person then it will seem that the very object of turning towards Allah Ta'ala. i.e. the state of being between hope and fear, will be lost and the unseen help of Allah Ta'ala will be suspended and will result in the disunity of the members. In short there should be a degree of fear regarding wages, construction, etc.
6. The government participating (in the activities of the Darul Uloom) as well as the involvement of the affluent, seems to be more detrimental (than beneficial). Try to take the contributions of such people who do not look for name and fame in their contributions. This seems to be a means of greater barakah.
7. On the whole, the sincerity of the donors is what will provide a longer life (for the work of the Madrasah).
8. The above mentioned points should be implemented completely in the way that it was explained or with mashwarah in any other way. Otherwise, this Madrasah will not flourish and even if it does so, then it will be without any benefit.

Each of these eight points show the far sightedness Hadhrat Moulana was blessed with. Every point of this constitution is filled with deep hikmah (wisdom). After many years of running a Madrasah, one will be able to see the deep wisdom in this constitution. How indebted are we to our Akaabir for their guidance?

By way of example it is mentioned in the constitution that; "Darul Uloom must not run on the funding of a particular group, company or individual. Rather, Darul Uloom must run on the funding of the general public." How many times have we seen that when a Madrasah is run by just one person or one family, then the principal and administration are severely restricted. They cannot make independent decisions for the welfare of the Madrasah and act impartially for the benefit of Deen. Rather they have to follow instructions from the donors.

The Main Objective of Darul Uloom Deoband

Hadhrat Moulana Qaasim Saahib's main objective for establishing Darul Uloom Deoband was not to educate people with degrees and qualifications so that they could secure good jobs for themselves and earn handsome salaries. Rather, his purpose was to prepare such men who will sacrifice their lives for the protection of Islam in India. Their hearts would be bursting with concern and worry for the protection of Islam and they would be prepared to undergo any difficulty and hardship for this purpose. The students who qualify in this institute would stand in the defense of Islam at every front.

Moulana Manaazir Ahsan Gilaani *(rahmatullahi alayh)* writes; "Our principal, Moulana Habeebur Rahmaan Usmaani Saahib *(rahmatullahi alayh)* once sent me to inquire from Hadhrat Shaikhul Hind *(rahmatullahi alayh)* about his view-point regarding the present day *siyaasat* (politics) in India. I seized an opportunity one day after the Zuhr Salaah, when Hadhrat Shaikhul Hind *(rahmatullahi alayh)* entered his room to complete the translation of the Qur-aan Shareef; I came in behind him and respectfully requested if I could ask him something. He looked at me with a smiling, welcoming face and asked, 'What is it that you want to say?' I

sat down and asked him, 'Hadhrat, what is your view-point regarding us getting involved in present day politics?'"

"He sat and listened attentively. I noticed a unique condition overtaking him. He then took the name of his Ustaaz, Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*, using the words 'Hadhratul Ustaaz' which was the title he fondly called his Ustaaz by, and said;

'Did Hadhratul Ustaaz establish this Madrasah for the purpose of education and teaching only? This Madrasah was established in front of me. From what I understand, after the defeat in 1857, their intention was to establish an institute which will prepare such men under its guidance who will make up for the loss incurred in 1857.'"

Darul Uloom was established for the betterment of Islam in India, for the protection of the poor Muslims and for the protection of Islam from all evil and attacks. The wounds that were sustained by the Muslims after 1857 were slowly healing through the treatment received from Darul Uloom Deoband. The Muslims once again gained their strength and confidence to stand up and march forward onto the road of guidance.

Darul Uloom was built with the tears and the duas of the great senior Ulama of that time.

On one occasion, Moulana Yaseen Saahib, who was known as Deewanji and was the khaadim of Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*, went for Hajj. In Makkah Mukarramah he went to meet Hadhrat Haji Imdaadullah Saahib *(rahmatullahi alayh)*. As he was leaving, he said to Hadhrat Haji Saahib *(rahmatullahi alayh),* "Hadhrat, our Madrasah is now established in Deoband, please make dua for our Madrasah."

Hadhrat Haji Saahib *(rahmatullahi alayh)* was surprised when he heard this and said to Deewanji, "For years I had my head in Sajdah crying in the

early hours of the morning for a Madrasah to be established. Now that the Madrasah is established it became your Madrasah. I thought that the Madrasah will be established in Thanabawan or Nanota. I did not know that the people of Deoband will be blessed with this great honour."

Humble Beginnings

Initially, Darul Uloom Deoband started off in the Chatta Masjid. Since there were very few students, the Masjid and its surroundings were sufficient for this purpose. However, the student numbers gradually began increasing and it became difficult to house all the students at the Chatta Masjid. A home was taken on rent near the masjid which served as a boarding for the students but in a short time that too was inadequate. After making mashwarah, the Madrasah was then moved to the Jami Masjid of Deoband. For approximately nine years the Madrasah continued in this venue. When the rooms around the Jami Masjid became insufficient, a few more rooms were constructed, but it was a foregone conclusion that in a few years time the Jami Masjid would be too small for the Madrasah. It was for this reason that the Shura purchased a land outside the town where they could lay the foundation of a Madrasah and if there was a need to once again expand there would be enough land on all sides to increase the size of the Madrasah. This was the foresight of none other than Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*. From a long time he had been searching for a large piece of land to build the Darul Uloom. Eventually, Hadhrat found a good piece of land upon which stands Darul Uloom Deoband today.

Haji Aabid Husain Saahib *(rahmatullahi alayh),* who was the first principal of the Madrasah, felt that the Jami Masjid was sufficient for running a Madrasah and moving to another venue will be a waste of money and resources. He was of the opinion that the Madrasah should not move to

another venue. Haji Saahib was firm on his view and was not prepared to budge. On the other hand, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* who possessed great *firaasat* (farsightedness) had the future of Darul Uloom Deoband at heart. He felt that keeping the Madrasah confined to the Jami Masjid will stunt the growth of the Madrasah and that it was their compulsory duty to allow the Madrasah to grow in the future. Today the Madrasah may look like a little plant, but when it grows up one day into a huge tree with its branches spread far and wide, where will there be place for people to sit under its shade? Today if you see the growth of Darul Uloom Deoband and the extent its branches have spread, you will certainly conclude that the Jami Masjid would not have been able to house this huge tree of knowledge. It was extremely necessary at that time to move the Madrasah to a larger venue.

Haji Aabid Husain Saahib *(rahmatullahi alayh)* was concerned that many Ulama had been martyred by the British and many Madaaris were destroyed after the uprising in 1857. He felt that by establishing a Madrasah in Deoband, more Ulama will be created to guide people in Deeni matters. This was the vision Haji Aabid Husain Saahib *(rahmatullahi alayh)* had for the Madrasah. Prior to the madrasah being established, he once went up to Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* saying that we had many discussions about starting off a Madrasah. It is now necessary for us to do so. At times for just one Deeni mas-ala (ruling), we have to send a person all the way to Saharanpur to get a ruling. There are no Ulama present in Deoband who can guide us in this regard. Thus, his vision for the Madrasah was restricted to the town of Deoband only.

On the other hand, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* had a very far reaching vision for Darul Uloom Deoband. He planned to create such an institute that will suffice for the whole of India. An institute that will put an end to all fears that the Muslims faced in the

Indian Sub-Continent and to create hundreds of Ulama and Mujaahideen to stand up to the force of oppression against them. Darul Uloom Deoband was to create such men that after qualifying, they will go back to their respective areas and revive Deen-e-Islam.

The Jami Masjid was not adequate to promote such a vision. The premises were small and the administrators were not free to do as they wished in the Masjid. After all, students are students. At times they will break a window, misplace a lota, mess the wudhu area, etc. This made it difficult to run the Madrasah efficiently and smoothly. There was an urgent need for the Darul Uloom to acquire its own premises. Thus, keeping the bigger picture in mind, Hadhrat Moulana respectfully moved away from the Jami' Masjid and laid the foundation of Darul Uloom on the piece of land that had been purchased. Moulana had seen the difficulties and atrocities meted out against Islam and the Muslims. Numerous Muslims turned away from Islam. The way forward for Islam and the Muslims in India was to establish an Islamic institute that will prepare such Ulama who will give their lives for the protection and propagation of Islam.

Eventually, in the year 1291 A.H. a piece of land was purchased for the purpose of building the Darul Uloom. Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* recorded Haji Aabid Husain Saahib's name on the purchase and sale agreement as he was the principal of the Madrasah at that time. Hadhrat Moulana did not write his own name on the document.

Laying the foundation of Darul Uloom Deoband

On the 19th Zul Hijjah 1292 A.H. (16 January 1876), a jalsah was held for all the Ulama who had qualified thus far. Hadhrat Moulana Ahmad Ali Muhaddith Saharanpuri *(rahmatullahi alayh)* was invited as the guest of honour and honored the students by tying the turban of excellence on

their noble heads. It was spontaneously decided that the foundation for Darul Uloom be laid on this special occasion since there were so many Ulama present in this gathering. The Ulama as well as the common people of Deoband gathered on this piece of land for the laying of the foundation. Haji Aabid Husain Saahib *(rahmatullahi alayh)* did not attend this program. He was somewhat upset and secluded himself in the Chatta Masjid. Obviously this was a difficult moment for everyone. The person who was most affected was Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*. He could not see the person who for the last ten years ran the entire administration of the Madrasah being absent for this blessed occasion. He quietly slipped out of the gathering and came to reconcile with Haji Saahib in the Chatta Masjid. With great humility, he begged Haji Saahib to be the 1st person to lay the foundation stone of Darul Uloom Deoband. "We cannot have the foundation laying without you" implored Hadhrat Moulana. When Haji Saahib saw Moulana Qaasim Saahib crying before him, he softened down and immediately stood up. They cried for some time, held each other and quickly proceeded to the building site.

Marking the foundation

One night, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* saw Hadhrat Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a dream marking the foundation for Darul Uloom Deoband. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed Hadhrat Moulana in the dream saying, "Build the Madrasah over here." Thus in conformity with the instruction of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Madrasah was built on the same spot which was marked by Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in the dream. [1]

In Tareekh-e-Darul Uloom Deoband, there is another version of this incident mentioned as follows;

[1] *Tuhfatul Madaaris, Page 4*

Moulana Rafeeud Deen Saahib *(rahmatullahi alayh)*, the second principal of Darul Uloom had seen Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in a dream. Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned to him, "The area that is allocated for Darul Uloom is very small." He then took his mubaarak staff and marked the ground saying that they should build the Madrasah according to these markings. Hence, accordingly the foundation was dug.

The first two lines of the anthem of Darul Uloom Deoband explains this incident as follows;

خود ساقی کوثر نے رکھی میخانے کی بنیاد یہاں

تاریخ مرتب کرتی ہے دیوانوں کی روداد یہاں

Hadhrat Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself placed the foundation of this institute,
History has it recorded in the reports of the founders

Upto this day, this particular building is called "*nodarah*" (nine doors) which marks this spot. Many of the students in the Madrasah learn their lessons at this spot. It is the experience of many Ulama and students that if any student cannot learn his Qur-aan sabaq or a student cannot understand some *ibaarat* (text) in the books of Tafseer and Hadith, when they come to this spot and study, these problematic areas are easily solved and they also manage to easily memorise the Qur-aan Shareef.

Hakeemul Islam, Hadhrat Qari Muhammad Tayyib Saahib *(rahmatullahi alayh)* mentioned, "When I started teaching in Darul Uloom, I preferred to teach in the classroom known as '*nodarah*'. The reason for this was that Moulana Muhammad Ya'qoob Saahib Nanotwi *(rahmatullahi alayh)* who was the 1st Shaikhul Hadith of the Madrasah had witnessed through *kashf* (divine inspiration) a *noor* (light) in the form of a chain descending from

the Arsh to this area. The barkat of this I have witnessed myself that when making *mutala'ah* (studying my kitaabs), if I could not understand something and sometimes even after going to my Ustaaz, Allamah Anwar Shah Kashmiri Saahib *(rahmatullahi alayh)* and asking him, if I still could not understand it, I would then go to the '*nodarah'*. After pondering over the text for a few minutes, I would immediately feel peace of mind and properly understand the mas-alah. I feel that this was through the special barkat of this place."[1]

Moulana Muhammad Ya'qoob Saahib *(rahmatullahi alayh)* has also mentioned, "I have experienced that if I came across a difficult mas-alah in any kitaab which after making much *mutala'ah* (studying) I could not understand, then by sitting for a short while in this area and pondering over this mas-alah, I easily understood it. Barkat flows directly from Allah Ta'ala into the hearts of the Asaatizah and students studying in this area. By sitting here one feels *ilmi sharah sadar* (confidence of understanding).

It is also Hadhrat Moulana Ya'qoob Saahib's *kashf* (divine inspiration) that if any person's Janaazah Salaah is performed in front of the *nodarah,* then that persons *maghfirat* is made (he is forgiven). It is for this reason that the area in front is cemented and any person who passes away in Deoband, whether he studied at the Madrasah or not, his Janaazah Salaah is performed in this area.

At the time of the foundation laying of Darul Uloom Deoband, the Ulama insisted that the 1st brick be placed by Hadhrat Moulana Ahmad Ali Saharanpuri *(rahmatullahi alayh)*. Thereafter Moulana Qaasim Saahib *(rahmatullahi alayh)* insisted that Haji Aabid Husain Saahib *(rahmatullahi alayh)* place the 2nd brick. Thereafter Moulana Qaasim Saahib *(rahmatullahi alayh)* and Moulana Rashid Ahmad Gangohi Saahib *(rahmatullahi alayh)*

[1] *Majaalis-e-Hakeemul Islam. Page 57*

placed the 3rd and the 4th brick. Moulana Mazhar Nanotwi *(rahmatullahi alayh)* placed the 5th brick and all the others present also took part in this momentous foundation laying ceremony. The building work officially commenced in the year 1293 A.H.

The area around the '*nodarah*' is called *'Ihaata-e-Moulsri'*. There is a well here that is very famous and is known as 'The Maulsri Well'. The water from this well is extremely sweet and is known to be water that is blessed. Moulana Manaazir Ahsan Geelani *(rahmatullahi alayh)* writes, "I have never tasted such sweet, clear, tasty water ever before in my life."

Shah Rafeeud Deen Saahib *(rahmatullahi alayh)*, the second principal of Darul Uloom once had a dream regarding this well. He saw it filled with milk and Hadhrat Nabi-e-Kareem صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was distributing the milk with a cup. Every person that came to him had a different size utensil. Some had small utensils whilst others had large utensils. People were filling their utensils and moving on. Shah Rafee'ud Deen Saahib *(rahmatullahi alayh)* interpreted this dream to mean Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ distributing ilm to the people and the size of the utensils to be the capacity of ilm that each person possessed."[1]

Hadhrat Moulana's lecture

At the Dastaar Bandi Jalsah, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* delivered a very inspiring lecture in which he mentioned, "Over the last few years, Islam has been attacked from all sides. There has been no one to help or sympathise with Deen. The knowledge of Deen is slowly disappearing. No Deeni institutes have remained in India. Muslims suffered such poverty that even if they wanted to go and study, how was

[1] *Tareekh Darul Uloom Deoband. Page 186*

it ever possible for them to do so. Even if someone took up the courage to learn and search for knowledge, where was there a place for him to learn and also afford a livelihood?"

In this lecture Hadhrat Moulana explained that after the 1857 uprising, there were no Madaaris left in India. The wealthy Nawaabs (Philanthropists) who used to run the Madaaris were no more. This entire responsibility now lies on the shoulders of the poor Muslims to donate their halaal earnings towards educating others who will stand up in the defense of Islam.

Hadhrat Nanotwi's role in Darul Uloom Deoband

Although there were many people who were involved in the commencement of Darul Uloom Deoband, the likes of Haji Aabid Husain Saahib *(rahmatullahi alayh)*, Mulla Mahmood Saahib *(rahmatullahi alayh)*, Moulana Rasheed Ahmad Gangohi Saahib *(rahmatullahi alayh)*, etc. Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* was in the forefront of driving this initiative forward from the very beginning. There were six or seven names on the Shura of Darul Uloom but the head of the Shura was *Qaasimul Uloomi wal Khairaat,* Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*. His decision in all matters were final. Although Haji Aabid Husain Saahib *(rahmatullahi alayh)* was the appointed principal of the Madrasah, he too would take instructions from Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*. The syllabus, curriculum and program of the Madrasah were all chalked out by Hadhrat Moulana *(rahmatullahi alayh)* himself.

Moving to Deoband

When the Darul Uloom officially commenced, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* would spend many days in Deoband. Although he was living in Meerut, he would come regularly to Deoband and oversee the needs of the Madrasah. In the year 1284 A.H. (1867 C.E.), Haji Aabid Husain Saahib *(rahmatullahi alayh)* intended to go for Haj. Many people were concerned about the running of the Madrasah as Haji Saahib *(rahmatullahi alayh)* was responsible for taking care of the day to day issues. Rumours were spreading that Haji Saahib *(rahmatullahi alayh)* had made niyyat of Hijrat (moving away to Hejaz to live there permanently). The Shura put forward a suggestion that Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* relocate permanently to Deoband and takes charge of all the needs of the Madrasah for one year until Haji Aabid Husain *(rahmatullahi alayh)* returns from Haj.

Hadhrat Moulana would never accept any post or position in the Madrasah although he had given his whole life for the upliftment and establishment of the Darul Uloom. He never accepted a salary from the Madrasah for any of his services. In fact, his taqwa and caution was such that if ever he had to use the Madrasah's pen for his own work, he would make sure that he compensated for it by depositing some monies into the Madrasah account.

Hadhrat Moulana's dream at the age of seven

When Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* was 7 years old, he saw a dream wherein he was standing on the roof of the Ka'bah Shareef and from his fingers and feet, rivulets were flowing to all corners of the world. Hadhrat *(rahmatullahi alayh)* narrated this dream to his uncle, Moulana Abdus Samee Saahib who was also a great Aalim. He

interpreted the dream as follows, "The knowledge of Nubuwat (prophethood) will spread to the four corners of the world through you."

At that time who would have thought that in Nanota such a young child of seven would be such a great asset to the world. When Darul Uloom was established, the world saw the manifestation of this dream.

Darul Uloom progresses in leaps and bounds

Ten years passed and the name, 'Darul Uloom Deoband' had become famous throughout India. The Madrasah progressed in leaps and bounds and very quickly gained fame and popularity throughout the country. Students from all over India qualified at Darul Uloom and began working in their own areas. People's confidence in the Madrasah began growing day by day. Daily, the Madrasah would receive many questions about day to day life. Eventually, it was decided that a special faculty be opened for Fataawa. A Darul Iftaa was established where daily many Deeni questions were answered. These questions were meticulously recorded in a file and kept away for future references.

Hadhrat Moulana saw the need for more Madaaris of this nature to be established all over India. People who had concern for the children in their areas would come and meet with Hadhrat to take advice from him. Hadhrat Moulana himself undertook journeys to Aazaamgar, Ghazipur and Banaras to officially start off similar Madaaris over there. The colleagues and students of Hadhrat Shaikhul Hind *(rahmatullahi alayh)* continued with this effort of establishing Madaaris in other parts of India following the same system and syllabus of Darul Uloom Deoband.

Hadhrat Nanotwi *(rahmatullahi alayh)* strongly felt that many more Madaaris should be opened throughout India where the initial years of

the Aalim Faadhil course could be completed by the students in their hometown. Thereafter, students could come over to the main center, Darul Uloom Deoband, and formally complete their studies. These little Madaaris would seem like small rivulets flowing into the huge ocean of Darul Uloom Deoband. *Alhamdulillah,* through his efforts Madaaris of this nature were established in Thanabawan, Giloti, Kirana, Deenpur, Ambetha and Meerut. These Madrasahs were directly affiliated to Darul Uloom Deoband. The Imtihaan (exams) in these Madaaris were also conducted by the Asaatizah of Darul Uloom Deoband.

Saharanpur

An Aalim by the name of Moulana Sa'aadat Ali Saahib was also inspired to start off a Madrasah in Saharanpur on the same principles of Darul Uloom Deoband. This Madrasah started off with just one Ustaaz and a few students in the courtyard of a masjid. Sometime later, Moulana Mazhar Nanotwi *(rahmatullahi alayh)* was employed as a teacher at this Madrasah. Hadhrat Moulana worked very hard to grow this institute until eventually, it progressed tremendously. He made so much of effort, that eventually the name of the Madrasah was attributed to him. It was named Madrasah Mazaahirul Uloom. Hadhrat Moulana Khalil Ahmad Saharanpuri *(rahmatullahi alayh)* and Hadhrat Shaikh Zakariyya *(rahmatullahi alayh)* also taught at this Madrasah.

Moradabad

Another Madrasah was established in Moradabad under the Mashwarah and guidance of Hadhrat Moulana Nanotwi *(rahmatullahi alayh).* This Madrasah was called Jamiah Qaasimia Shahi. Moulana Abdul Haq Madani *(rahmatullahi alayh)* writes, "Hadhrat Moulana Qaasim Nanotwi

(rahmatullahi alayh) had once travelled to Moradabad. The people gathered and requested him to make dua saying that Moradabad has become void of any centers of learning. If things continue as they are, there will be no enthusiasm for anyone to learn and practice Islam. Please make dua to Allah Ta'ala to once again bless the people of Moradabad with the blessings of *ilm* (knowledge). Hadhrat *(rahmatullahi alayh)* lifted his hands and made dua to Allah Ta'ala. He then advised them to collect monies from the poor people of Moradabad as it was in Deoband. Immediately some people put together whatever few Rupees they had and in a few days' the Madrasah commenced. Hadhrat Moulana *(rahmatullahi alayh)* appointed his student Moulana Ahmad Hasan Amrohi as an Ustaaz at a salary of 35 Rupees per month."

Bareli

In the year 1292 A.H. (1876 C.E.) Hadhrat Nanotwi *(rahmatullahi alayh)* took part in a debate against the Christians in a place called Charanpur. After winning the debate, on his way back home, Hadhrat *(rahmatullahi alayh)* stopped over at a relative by the name of Moulana Muhammad Ahsan Nanotwi *(rahmatullahi alayh)* who was living in Bareli. During his stay, Hadhrat *(rahmatullahi alayh)* laid the foundation for a Madrasah. The details of this Madrasah are as follows, Many Ulama in Bareli were involved in learning and teaching but there was no specific Madrasah for this purpose. Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* suggested to Moulana Ahsan Nanotwi *(rahmatullahi alayh)* to start off a Madrasah. With Hadhrat's advice, a Madrasah by the name of Misbaahut Tahzeeb was established. For many years this Madrasah was run by the people of Bareli. Unfortunately, due to some misunderstanding, the Madrasah had to close down. Moulana Ahsan Saahib opened another Madrasah called "Misbaahul Uloom". He appointed Haafiz Muhammad

Ja'far Saahib who was a mureed of Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* as the principal of the Madrasah. He made great efforts for this Madrasah to progress.

Thanabawan

After sometime, a Madrasah was also established in Thanabawan. The principal was a person by the name of Haafiz Abdur Razaaq. This Madrasah was also affiliated to Darul Uloom Deoband. The Asaatizah of Darul Uloom would supervise this Madrasah and also take the examinations of the students.

Meerut

Hadhrat Nanotwi *(rahmatullahi alayh)* had spent a long time in Meerut. During that time he had established a Madrasah by the name of Madrasah Islami. The Asaatizah who taught there were the 1st batch of students who qualified in Deoband i.e. Moulana Nazir Ahmad Deobandi, Mufti Azeezur Rahmaan Saahib Deobandi and Moulana Habeebur Rahmaan Usmaani. Moulana Haashim Saahib, the owner of the printing press "Matb'a-e-Haashimi", was the principal of this Madrasah.

Gilaouti

In Gilaouti there was a person by the name of Munshi Mehrbaan Ali. With the advice of Hadhrat Nanotwi *(rahmatullahi alayh)*, he initiated a Madrasah in his hometown. Initially, he had planned to build a Masjid and invited Hadhrat *(rahmatullahi alayh)* to lay the foundation. When Hadhrat Nanotwi *(rahmatullahi alayh)* arrived, he advised him to also establish a Madrasah with the Masjid. Hence, he built a Madrasah with the Masjid

and named the Madrasah "Madrasah Mamba'ul Uloom" in the year 1287 A.H. Many great Ulama the likes of Haafiz Ahmad Saahib *(rahmatullahi alayh)*, the son of Hadhrat Nanotwi *(rahmatullahi alayh)*, Moulana Mansoor Ansaari from Kabul, Shah Abdul Qaadir Raipuri *(rahmatullahi alayh)*, Moulana Sayed Fakhrud Deen Ahmad Moradabadi *(rahmatullahi alayh)* and Moulana Khair Muhammad Jalandhri *(rahmatullahi alayh)* studied at this Madrasah.

Another Madrasah was established in Deenpur near Buland Shehr. A wealthy person by the name of Kawar Masood Ali Khan started a Madrasah by the name of Wazeerul Uloom which he named after his grandfather. They would teach upto Dorah Hadith[1] at this Madrasah. The specialty of this Madrasah was Hifz of the Qur-aan-e-Kareem. Thousands of Huffaaz completed the Qur-aan Shareef at this Madrasah.

Other Madaaris

Most of these Madaaris were established after the commencement of Darul Uloom Deoband. In most of these Madaaris, Hadhrat Nanotwi *(rahmatullahi alayh)* was somewhat involved. It seems as if Hadhrat was not only responsible for establishing an institute like Darul Uloom Deoband, but rather Allah Ta'ala chose him to start off a movement to ignite the flame of Deeni Taleem once again in the whole of India. It was as if this was the purpose of his life. Wherever he went, he planted the seeds of ilm in that area. These seeds then grew into large institutes of learning.

On the other hand, the government was establishing colleges and mission schools all over the country propagating Christianity. Every student was

[1] *i.e. the final year of the Aalim course where the six authentic books of Hadith are taught.*

made to pray before the statues of Jesus and Mary. Schools that were run by Hindus propagated Hinduism. There were some schools that were run by Muslims but unfortunately these schools were run on the same principles and curriculum of the English. There was much emphasis upon secular education and any student who excelled in his secular subjects was regarded to be prosperous and successful. Very little time was given for Islamic subjects. Students in these schools lost respect for Islam and Deeni values. There was a great fear that many of them could lose their Imaan. It was for this reason that Hadhrat Nanotwi *(rahmatullahi alayh)* began promoting these Deeni Madaaris all over India. In a short period of 25-30 years, a large number of Madaaris sprang, thus reducing the fear of Deen being destroyed in India.

The Syllabus

When designing the syllabus for Darul Uloom Deoband, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* kept in mind all the subjects that would be necessary for an Aalim to study which would equip him adequately to serve the Deen of Allah Ta'ala. He kept before him the curriculum of Hadhrat Shah Waliullah Muhaddith Dehlawi *(rahmatullahi alayh)* and his illustrious sons. The well of knowledge dug by the Waliullah family was slowly drying up in India. Shah Ishaaq Saahib *(rahmatullahi alayh)*, the grandson of Shah Abdul Azeez Saahib *(rahmatullahi alayh)* migrated to Makkah Mukarramah and Shah Abdul Ghani Mujaddidi who was the last link to the chain of the Shah Waliullah family, migrated to Madinah Munawwarah.

In order to revive this fountain of knowledge, Hadhrat Nanotwi *(rahmatullahi alayh)* included all the subjects that were taught by Shah Waliullah *(rahmatullahi alayh)* into the curriculum of Darul Uloom Deoband. In the initial years, students were taught Arabic with all its laws.

Thereafter students would study the books of Fiqh and Tafseer. The course culminated with the study of the authentic books of Ahaadith. In this way the students were prepared to face the challenges of kufr and protect the Deen of Islam at all fronts.

Integrating Secular and Deeni Knowledge

Darul Uloom Deoband was established at a time when everyones' minds and hearts were inclined towards secular knowledge. People had absolutely no keenness for Deeni Knowledge and it was for this reason that Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* declared Darul Uloom Deoband an Islamic, Deeni Madrasah with absolutely no secular subjects. If any student wished to learn secular subjects, he could go to any school or college and study, but Darul Uloom would not offer any of those subjects. This was an institute exclusively for the knowledge of Nubuwwat, the knowledge of the Qur-aan-e-Kareem and the knowledge of the Ahaadith of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

People suggested to Hadhrat Moulana *(rahmatullahi alayh)* to include secular subjects into the curriculum of the Madrasah since they felt that this was the need of the time. They felt that after the Aalim Course, students should study and earn a degree for themselves. In this way they would be able to secure themselves good jobs in government departments.

There were some Ulama at that time who had studied and then taught in the Universities during the rule of the East India Company. They worked in government positions and earned handsome salaries for themselves. This was before the uprising in 1857.

Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* refused to include any secular subjects in Darul Uloom and explained the reasons why he did not want to integrate Deeni and secular subjects in one institute. He explained in detail the following in one of his lectures,

"What are all the secular schools and universities for? Are they not teaching secular subjects in these institutes? There are many avenues available for people to attain degrees in any field. We know very well that the government was bent on destroying the Deeni Madaaris in India. How many of our Madaaris have been destroyed thus far? Now that a Deeni Madrasah has commenced, must we introduce secular subjects in this one Deeni institute as well."

"We, at Darul Uloom Deoband will not include a secular syllabus into our Madrasah curriculum thereby integrating Deen with dunya. The integration of secular subjects with Deeni subjects, we will we cause harm to the students. They will not be able to master or perfect any of the two sciences. The students will remain half-baked in both fields. If anyone wants to first study at a secular school and then come to learn Ilm-e-Nubuwwat, then by all means he would be allowed to study in Darul Uloom. But to mix and integrate secular and Deeni subjects at our Deeni institutes is indeed a grave error. This system will cause a major deficiency in Deeni Knowledge and students will be left in abeyance. They will neither be here nor there." [1]

[1] *Moulana Qaasim Nanotwi, Hayaat aur Kaarname Page 161*

Chapter 9

The War of Balqaan

In the year 1874, a major war broke out between the Balkan States and the Ottoman Empire. Russia spurred on Albania, Macedonia, Bulgaria and Greece to fight against the Muslims and gain their independence. Russia pumped them with artillery and lent them their full support. Thus four countries heavily backed by Russia laid a sudden attack on Turkey which was the base of the Usmaani Khilaafat. This attack was not only an attack against Turkey but in reality an attack against Islam. The Usmaani Khilaafat represented the Muslims of the world and a defeat to the Ottomans would mean a deafeat to Islam.

Our Akaabir of Deoband, especially Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)* regarded it as a Fardh duty on the Muslims to stand up in the defense of the Islamic Khilaafat. He awakened the sleeping Ummah by apprising them of the disastrous consequences of what could happen. He encouraged the youngsters to take up their arms and fight alongside the Mujaahideen and encouraged the wealthy to part with their wealth for the sake of Allah Ta'ala.

The Ulama-e-Deoband always had the concern for the whole of Deen to come alive in the Ummah. They stood for the protection of Islam and gave their lives for this noble course. They always looked at the best interests

of the Muslim Ummah and did whatever they could, to help and assist. They would give their lives on the battlefield to protect the oppressed Muslims and if for some reason they could not present themselves on the field, they would send whatever wealth they could to assist their suffering brothers and sisters.

Overnight, in this war, thousands of Muslims were made Shaheed. Hundreds of women became widows and thousands of children became orphans. The greatest fear was the sanctity of the Haramain Shareefain which was under the Ottoman rule. If this Khilaafat fell, the Haramain Shareefain would be under severe threat of being taken over by the Kuffaar.

Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* vociferously expressed the need of the hour. He mentioned in a public lecture, "The construction of Madaaris and Masaajid now move to second position. Our primary duty is to help and assist our Muslim brothers in Turkey. If it means that for a short period of time our Masjid and Madrasah projects come to a standstill, then this will not cause much harm. Later on, the building work may continue, but, Allah forbid, if the Haramain Shareefain are destroyed, how can we ever make up for this loss?"

In 1844 C.E., the Emperor of Russia, Nicholas undertook a journey to Britain to seek help in attacking Turkey. He put forward his plan of dividing the Muslim empire into smaller countries and then taking control of them. Britain at that time refused to help Russia due to political reasons but the Russian Emperor was headstrong for this impassionate move. He took assistance from some of the Christian countries in the name of propagating Christianity and marched forward to attack Turkey. Other countries that had ties with Turkey came to its defence. Eventually Russia had to retreat. During that time Nicholas died and his son

Alexandra II, took over the reins of the government. He realised that there was no hope of winning the war hence he signed a peace agreement with Turkey in Paris. This transpired in March 1856, Rajab 1273. Part of the peace agreement was that a small piece of land called Danube had to be given over to Turkey.

Many years later, in the year 1874, Russia broke the peace agreement and once again attacked Turkey. This sudden attack caught the Turks off guard and much harm was caused to them. The entire administration of the country was in a chaos and gradually the Balkan states, began to slip out of the Turkish Rule. It was on this occasion that the Ulama in India placed their lives before them and moved on to Hejaz to join the Turkish army in helping the Muslims in Eastern Europe.

Their greatest fear was that if Russia took over the Ottoman Empire, the safety of the Haramain would be at stake. If Allah forbid they had to take control of Makkah Mukarramah and Madinah Munawwarah, what would be left of the Muslims all over the world. This fear proved to be correct. In 1874 (1294) when Shareef Husain, the governor of Makkah Mukarramah turned against the Turkish government and gave in to the allies (Britain and France) thereby breaking up the entire Islamic Khilaafat into small countries and thus promoting nationalism amongst the Arabs. Shareef Husain declared himself the king of Saudi Arabia but later on realised that the Allies had deceived him and had taken away the rest of the land between Hejaz and Turkey. They left him only with Saudi Arabia.

When this transpired in Hejaz, it created a stir amongst the Muslims in India, especially the Ulama of Deoband. They felt that this was not an attack only against the Turks but rather against Islam and the Muslims globally. They felt that it was their responsibility to help and assist them

as much as they could and decided to do whatever they could to help their Muslims brothers in Eastern Europe.

Under the leadership of Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh),* the Muslims of India decided to offer their assistance. They offered their help in two ways:

1. To financially help the Mujaahideen as well as the widows and orphans of the Martyrs by encouraging the Muslims of India to open up their hearts and spend from their wealth to assist the oppressed Muslims.
2. To physically join the Mujaahideen on the battlefield and stand shoulder to shoulder with them supporting them in this Jihaad and sacrificing their lives for the sake of Allah Ta'ala.

Both these resolutions show the strength and courage of the Ulama in India at that time. The first necessity was to provide funds for the wives and children of the Mujaahideen who were martyred. Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* initiated a major collection in the whole of India and began sending the monies over to Istanbul. Hadhrat Moulana initiated this collection from the Asaatizah, students and the local people of Deoband. 2000.00 Rupees were collected from the people of Deoband. These monies were sent to Bombay to the Turkish Ambassador. It was amazing to see how the students and the Asaatizah opened up their hearts and spent whatever they could to help the Turks.

Moulana Manaazir Ahsan Geelani *(rahmatullahi alayh)* writes, "When Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* got married, his wife came with a huge amount of jewellery. Her father was a wealthy nawaab of Deoband and could thus afford such luxuries. Hadhrat Moulana, with her permission, donated all of that jewellery towards the Turkish crisis.

His wife willingly parted with her wealth for the orphans of Turkey. When she visited home, her father noticed her lack of jewellery. He again purchased a complete set and gifted it to her. Once again Hadhrat Moulana encouraged her resulting in her donating the second set as well towards this collection."

Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)*, Moulana Mazhar Nanotwi *(rahmatullahi alayh)* and Moulana Ahmad Ali Saharanpuri *(rahmatullahi alayh)* also collected large amounts of money from their respective areas and sent it to Turkey. The Turkish Government was extremely grateful to the Ulama of India, (especially Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*) for going out of their way to collect these funds.

The second plan that the Ulama-e-Deoband put into place was to physically join the Muslim Army in Turkey and fight side by side with them. They felt that the best way to achieve this would be to leave India with the intention of performing Haj and then to assess the situation in Turkey from Hejaz. It would be much easier to join the Muslim forces from Madinah Munawwarah. Many great and senior Ulama got ready to join Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* on this journey.

Hadhrat Moulana Mia Asghar Husain Saahib *(rahmatullahi alayh)* writes, "In Shawwal 1294 A.H. a group of Ulama from India prepared themselves to go to the battlefield. The leaders of this group were Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)* and Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)*. One can well imagine that when these two great Ulama were heading this group, how many other pious Ulama would have also joined. Eventually, such a group got ready that never before or after did such a sanctified group of people from India go together for Haj."

They left home with a two-fold intention. One was for Haj and the other was for Jihaad.

When the people in India came to know that these great senior Ulama were all travelling together for Haj, crowds of people decided to join them. More than a hundred Hujjaaj got ready to join this group of Ulama. They left Saharanpur on the 7th Shawwaal 1294 A.H. (15 October 1877) for Bombay. Since it was still the British Rule, the Ulama were careful not to openly mention their intentions for Jihaad.

Mufti Aashiq Ilaahi Saahib *(rahmatullahi alayh)* writes, "Many people joined this group of Ulama with the hope of fighting in the path of Allah Ta'ala and drinking from the goblet of martyrdom. In this way they would earn for themselves the everlasting life enjoyed by the Shuhadaa (martyrs)."

Letter of Appeal

Below is a report and a letter of appeal for funds to assist the Turks in their fight against Russia. This report was written by Hujjatul Islam, Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*. It is full of Islamic spirit and feelings for the Muslim armies. Hadhrat Moulana pours out his heart in this letter appealing to the Muslims of India to spend whatever is possible on the Mujaahideen in Turkey.

The summary of the letter is produced below:

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به و نتوكل عليه و نعوذ بالله من شرور انفسنا و من سيئات اعمالنا . من يهده الله فلا مضل له و من يضلله فلا

هادي له . ونشهد ان لا اله الا الله وحده لا شريك له و نشهد ان محمدا عبده و رسوله صلي الله عليه وسلم

O people of India! Russia and its allies due to jealousy and greed have attacked the Ottoman Empire. Because of this war, thousands of soldiers have lost their lives. Thousands of women have become widows and thousands of children have become orphans. When the Muslims in Arabia, Egypt, Tunis, and other countries heard this dreadful news, hundreds of men were willing to give their lives for this worthy cause. Thousands of people rendered financial assistance to the Mujaahideen. The Muslims of India from Bombay, Madras, Calcutta, Allahabad, Peshawar, Lahore and other areas collected thousands of Rupees for the wounded soldiers, the women and the orphans.

Thus there is a humble appeal to one and all, that in the midst of this crisis, please render whatever assistance you can and earn the pleasure of Allah Ta'ala. This world will last for a few days only. You will never get this opportunity again. If you are still not affected by what's happening on the ground then at least think of the Ka'bah Shareef and the Raudha Mubaarak of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Madinah Munawwarah. Look at how the Haramain is preserved up to this day with such izzat and respect. This is because the Islamic Khilaafat is protecting it. If Allah forbid, the Khilaafat is defeated in this war, what will happen to these sanctified places. If you don't have the courage to fight against the enemy and sacrifice your lives for this worthy cause, then at least collect some of your monies for the destitute widows and orphans in Turkey. They are not so much in need of our soldiers. One Turk is equal to a 1000 men in strength. There is a desperate need to collect funds to assist them.

Does it not hurt you that Russia is going around collecting funds from other countries to destroy the Turks. Others around the world are

concerned about the welfare of the Turks but you do not even heave a sigh of pain at the fact that thousands have lost their lives and no one to take care of the women and children.

All the Muslims will have to unite and assist in this regard. Let us be in the forefront of helping the oppressed. Allah Ta'ala who is most kind has taken care of all our needs from the time of Hadhrat Aadam *(alayhis salaam)* till now. Never has Allah Ta'ala deprived us of anything. In fact Allah Ta'ala has showered us with much more than we could ever deserve. Our eyes, ears, noses, bodies, the earth, the sky, the sun, the moon, the stars, the food we enjoy and the drinks we cherish etc. are a few examples of Allah Ta'ala's great favors upon us. After enjoying so many favours of Allah Ta'ala, we are such that we cannot even give our lives for Allah Ta'ala or even give some portion of our wealth?

From the time Islam came to India, not once did we ever donate any amount of money for the Haramain. This is the first time ever that a call has come to us from the Mubaarak Lands. Have we no shame within us? Don't just sit back and fabricate excuses in your minds? Act now. Don't delay in the work of Allah Ta'ala. It must not be that Allah Ta'ala begins to delay in helping and assisting us.

Presently there is no avenue more virtuous to spend our money on than this. If Russia wins this war, Allah forbid, Allah forbid, they will ride into the Haram Shareef with their horses. In such a situation any person with understanding will tell you that this is the most virtuous avenue to spend your wealth. What harm will there be if we don't spend on our Masaajid for a temporary period? There are so many Masaajid in India that are lying desolate and no one has made any effort to revive them as yet. We will have to leave everything and spend our monies for the Haramain. If we don't feed 100 – 200 people for just one meal it will not harm them in

anyway. Will one lose his life if he skips one meal? Even if we have to starve and hundreds of Muslims lose their lives, then too it will be for a good course. May Allah protect but if Russia is victorious, then in a few days there will be no sign of Islam on the face of this earth. Allah Ta'ala says in the Qur-aan-e-Kareem;

اَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
وَجٰهَدَ فِيْ سَبِيْلِ اللّٰهِ ؕ لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿۱۹﴾

Are you likening those who give water to the Hujjaj and those who build the Masjidul Haraam like the ones who bring Imaan in Allah and the last day and engage in Jihaad in the path of Allah. They can never be equal by Allah. Allah does not guide those who are oppressive.
(Qur-aan 09:19)

From this Aayat we come to know that a great act like giving water to the Hajis and building the Masjidul Haraam can never be equal to Jihaad in the path of Allah. Jihaad by means of wealth or life is indeed far greater. If building the Masjidul Haraam cannot be equal to Jihaad, how can the building of other Masaajid equal to this action? If one looks at this entire situation logically or from the Qur-aan and Hadith, one will conclude that at this point in time, there is no better place to spend one's wealth than this.

It is for this reason that we are making a humble appeal to one and all that if you are hopeful to gain the forgiveness of Allah Ta'ala and the intercession of Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ, then help the Haramain with your life or your wealth.

Don't become so shameless. If you have no shame for others, at least have some shame for Allah Ta'ala and His Rasul صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. Have mercy on these little children whose fathers went bravely into the battlefield and

gave their lives for this course. Have mercy on these destitute widows whose husbands left them all alone and sacrificed their wealth and lives in the path of Allah. If this also doesn't move you, then think about the poverty stricken people of India, who despite their hunger opted to undergo starvation and collected their pennies and sent them to help the Mujaahideen. If you cannot do this also, then at least send your Zakaat monies. It's time to take action. Stop making excuses. Act immediately.

On what basis you say that the Turks are fighting for worldly reasons? Why do you say that you will help only those who fight for Deen? Can you see their intentions? Why are you having ill thoughts about them? If supposedly your evil thoughts about them are true, leave the Turks aside, take the example of a Hindu builder who is building a Masjid for you. If you pay his wages will you get any sawaab? He is working purely for the dunya and for money, not for Allah Ta'ala. But since he is building the Masjid for us you pay him wholeheartedly. In this case if supposedly the brave Turkish soldiers are fighting for dunya then too why shouldn't we support them? After all they are protecting your Deen from the harm of the Kuffaar. They are protecting your Ka'bah, your Qiblah, your Madinah Munawwarah, your Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ and your Raudha Mubaarak. They are protecting your izzat (your respect). Don't give up hope. Don't lose courage. Whatever amounts you have irrespective of the amount, give it for the sake of Allah!

وَاللّٰهُ الْمُوَفِّقُ لِمَنْ يَّشَاءُ

Allah Ta'ala gives taufeeq to whomsoever He wishes

After this letter was sent out, the following amounts were collected and sent to Turkey.

Receipts for collections done in India

- 3988 Rupees – collected in U.P.
- 3966 Rupees – collected in Bombay.

The following is a translation of a letter of acknowledgement that was sent by the Turks to the Ulama of Deoband when they received the funds.

Letter of acknowledgement from the Ottoman Empire

Bismillahir Rahmanir Raheem

Janaab Haji Aabid Husain Saahib / Moulana Muhammad Ya'qoob Saahib
Moulana Muhammad Qaasim Saahib / Moulana Rafiud Deen Saahib

After the Masnoon Salaam, we acknowledge receiving the monies from you that equals to Rs7954.00. We will use this money for those who are injured, the orphans and those who are still fighting. We express our heartfelt gratitude to you for your concern and love for Deen. This money will *insha Allah* reach safely to those in need of it. An official receipt will be given to you and a copy of it will also be printed in the local newspaper. In this manner we will acknowledge the receipt of all the funds you will collect and send to us. Your contribution is most appreciated and received with great honour and respect. What more can I write.

Was Salaam
Husain Haseeb
11 Muharram 1294 A.H.

Fatwa of Jihaad

The following fatwa was sent to Darul Uloom Deoband when the Jihaad had commenced with the Turks.

Question: What do the Ulama-e-Kiraam have to say about the Russians attacking the Islamic Khilaafat in Turkey? It is clear from their letters that they are after Muslim territory and want to establish and propagate their religion in the Muslim lands. In this war there is a great fear that the Haramain Shareefain will be attacked. In such a situation where Islam has been put under such threat, is it now compulsory for the rest of the Muslims to join their forces and help the Muslim Khilaafat? Please shed some light on this issue, May Allah Ta'ala reward you.

Answer: The following aayaat explain the compulsion of Jihaad in the face of the present Kuffaar invasion. These aayaat explain how necessary it is to help and assist the Muslims in this situation.

وَقَاتِلُوا فِي سَبِيلِ اللّٰـهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللّٰـهَ لَا يُحِبُّ الْمُعْتَدِينَ

Fight in the cause of Allah against those who fight you and do not transgress the limits. Allah does not love those who transgress the limits (Baqarah : 190)

يَاأَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انْفِرُوا فِي سَبِيلِ اللّٰـهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ ۚ
أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾

O you who believe! What is wrong with you when it is told to you to go out in the path of Allah you hold firmly onto the ground. Are you more pleased with this worldly life as compared to the Aakhirah. The worldly life of this dunya as compared to the Aakhirah is but very little. (Taubah : 38)

وَالَّذِينَ اٰمَنُوا وَلَمْ يُهَاجِرُوْا مَا لَكُم مِّنْ وَّلَايَتِهِمْ مِّنْ شَيْءٍ حَتّٰى يُهَاجِرُوْا ۚ وَاِنِ اسْتَنْصَرُوْكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ اِلَّا عَلٰى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَاقٌ ۗ وَاللّٰـهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٧٢﴾

Those who bring Imaan and do not make hijrat, you owe them no protection until they make hijrat, but if they ask your help in Deen then you must help them except upon a people who there is an agreement between you and them. Allah Ta'ala watches all that you do. (Anfaal : 72)

وَالَّذِيْنَ كَفَرُوْا بَعْضُهُمْ اَوْلِيَاءُ بَعْضٍ ۚ اِلَّا تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ

Those who disbelieve, they are all friends of each other. If you do not do this (protect each other) great mischief and corruption will take place on earth. (Anfaal : 73)

To go out in Jihaad and assist the Muslims in this situation is Fardh especially when the Non-Muslim countries are all getting together and helping each other to attack the Muslims. The *ghairat* (shame) within us should prompt us not to remain silent in such situations. Allah forbid, what if the Kuffaar are victorious and they take over the Haramain Shareefain. Allah Ta'ala says in the Qur-aan Shareef:

يَا اَيُّهَا الَّذِينَ اٰمَنُوْا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ وَاِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللّٰـهُ مِنْ فَضْلِهِ اِنْ شَاءَ ۚ اِنَّ اللّٰـهَ عَلِيْمٌ حَكِيْمٌ ﴿٢٨﴾

O you who believe! Indeed the Mushrikoon (idol worshippers) are najis (impure), hence they should not come close to the Masjidul Haraam after this year. And if you fear poverty, soon Allah Ta'ala will make you rich from His Grace if He so wishes. Verily Allah is all Knowing and full of wisdom. (Taubah : 28)

In this situation to go out and help the Muslim Ameer is Fardh (compulsory) because of the following three reasons;

1. Kuffaar invasion. (refer to aayah No.1)
2. They are asking us for help. (refer to aayah No.2 and 3)
3. The fear of desecrating the Haramain Shareefain. (refer to aayah No.4)

If for some reason you do not want to present yourself in this situation and you choose to make up some excuses in your mind not to help the Muslims, then first think whether these excuses will hold any weight in the court of Allah Ta'ala on the Day of Qiyaamah. Stop presenting excuses. Try and render assistance as much as possible. Encourage others also. Let us come out of our comfort zones. Taste the cold and the heat of the battlefield. They are asking us for help and we have to help them. It has now reached a point of desperation. Either we go ourselves or at least send some monetary assistance. The following aayat perhaps indicates that we should engage in jihaad with our wealth as well as our lives and if we do not show any concern towards this course then Allah forbid we may have to face disgrace in both the worlds.

وَاَنْفِقُوْا فِىْ سَبِيْلِ اللّٰهِ وَلَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛ وَاَحْسِنُوْا ۛ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٩٥﴾

And spend in the path of Allah, and do not throw yourselves into destruction. Do good. Allah loves those who do good. (Baqarah : 195)

Although Jihaad is not fardh on women, but they can at least give their jewellery and take part in a monetary Jihaad.

O the Muslims of India, you are becoming despised in the eyes of the people. You were never a stingy nation. People are now regarding you to be a miserly nation.

Why are you claiming that this Jihaad is for worldly purposes? Can you see their intentions? If you cannot then on what basis do you say that they are fighting for dunya?

If someone is reading salaah, making ruku and sajdah, can you say that this person's intention is for dunya? In the same way jihaad is to fight the kuffaar and that is what the Turks are doing. How can you now counter that their intentions are wrong? In that case, the same analogy can be applied to salaah. If per chance the Turks intentions are not correct, then how did your intentions become so clear? What proofs do you have that their intentions are incorrect and what evidence do you have that your intentions are pure?

If you pay a Hindu builder and instruct him to build a Masjid with the hope that you will get sawaab for building a masjid, so won't you get any reward for giving monies to a Muslim Mujaahid who is fighting in the path of Allah Ta'ala. If the house of Allah Ta'ala can be built by a Hindu builder, then why can't the Deen of Allah Ta'ala be built on the hands of the Mujaahideen.

The first thing for us to do is to sacrifice our lives for the sake of Allah Ta'ala or at least spend our wealth in His path. At the very least do it for the sawaab. Think of this aayat:

اَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰـهِ وَالْيَوْمِ الْاٰخِرِ وَجَاهَدَ فِي سَبِيلِ اللّٰـهِ ۚ لَا يَسْتَوُوْنَ عِنْدَ اللّٰـهِ ۗ وَاللّٰـهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿١٩﴾ اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجَاهَدُوْا فِي سَبِيْلِ اللّٰـهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰـهِ ۚ

وَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَّجَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ مُّقِيْمٌ ﴿٢١﴾ خَالِدِيْنَ فِيْهَآ اَبَدًا ۚ اِنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ

Are you equating those who provide water to the Hujjaaj and those who build the Masjidul Haraam to the ones who bring Imaan in Allah and the last day and engage in jihaad in the path of Allah. They can never be equal by Allah. Allah does not guide those who are oppressive. Those who made hijrat and made jihaad in the path of Allah with their wealth and their lives are of a higher rank by Allah Ta'ala. They are the ones who are successful. Their Rabb gives them glad tidings of Mercy from Him and happiness and gardens with everlasting favours. (Taubah : 19-22)

This proves that Jihaad in the path of Allah Ta'ala is more virtuous than building the Masjidul Haraam, seeing to the needs of the poor and the guests of the Haram Shareef. Allah Ta'ala says in the Qur-aan Shareef;

اِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ فَيَقْتُلُوْنَ وَيُقْتَلُوْنَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرٰاةِ وَالْاِنْجِيْلِ وَالْقُرْاٰنِ ۚ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللّٰهِ ۚ فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِيْ بَايَعْتُمْ بِهٖ ۚ وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿١١١﴾

Verily Allah Ta'ala has purchased from the believers their lives and their wealth in lieu of Jannah. They fight in the path of Allah and kill and get killed. A promise binding on Him in the Taurah, Injeel and the Qur-aan. And who is more faithful to His promise than Allah? Then rejoice for a bargain which you have concluded. That is a great success. (Taubah : 111)

Allah Ta'ala is the owner of the skies and the earth. This aayat also indicates the importance of Jihaad in the path of Allah. We should not delay anymore.

10 Shabaan 1294

Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)* did whatever he could to the best of his ability to assist the Islamic Khilaafat in Turkey. He toiled day and night to acquire funds and send them over to help the Ottoman Empire. He encouraged others and was himself prepared to go to Turkey and fight side by side with the Mujaahideen against the Balkan allies. He tried every avenue possible to be of help and assistance to the Muslims. May Allah Ta'ala inspire us as well and grant us some fraction of that spirit to serve His Deen. *Aameen.*

A special gift from the Turks to Darul Uloom Deoband

The Turks were extremely grateful to Darul Uloom Deoband for their help and contribution towards the war of Balqaan. As a token of appreciation they gifted a special cloth to the Madrasah in which the kurta of Rasulullah ﷺ was kept wrapped in for many years. Upto this day, this sacred piece of cloth is kept in the office at Darul Uloom Deoband. Upto this day, people go to view this blessed piece of cloth in Darul Uloom Deoband.

Chapter 10

Ways and Habits

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has mentioned that 'good character' will be amongst the things that will weigh the heaviest on the scale of good deeds.

If one has to analyse the life of Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh),* one will realise that his excellent akhlaaq and good character stood out amongst his other excellent qualities. As great as he was, he always portrayed humility and adab (respect) in everything he did. People who did not know him would have never recognised him to be such a great Aalim. He always kept a smile on his face and greeted one and all regardless of their social standing. No child was too small for Hadhrat Moulana to greet. He would come down to the level of a simple villager and portray to him the proper Islamic akhlaaq of a Muslim. This excellent akhlaaq and character is what caused thousands of people to throng around him. Young and old, Aalim or non-Aalim, everybody loved Hadhrat Moulana because of the manner in which he conducted himself with people.

Hadhrat Moulana Fadhlur Rahmaan Ganj Muradabaadi *(rahmatullahi alayh)* has mentioned in his book Kamaalaat-e-Rahmaani regarding Hadhrat Moulana,

کم عمری ہی میں ولایت مل گئ

"He has achieved wilaayat (sainthood) in his youth."

As a young boy, he was extremely pious and righteous. He would spend most of his time in the Masjid and remained for long periods of time in the zikr of Allah Ta'ala. He disliked being in the limelight and preferred a life of seclusion and solitude. Humility was his second nature. Every action of his was filled with *tawaadhu* (humility). His dressing was extremely simple and he was always in the company of the poor villagers. He detested sitting with the rich and wealthy. People who did not know him would never know that he was such a great Aalim of his time. However, if there was a need to stand up in the defence of Islam, he hurled himself forward to defend our Deen.

Simplicity

Hadhrat Nanotwi *(rahmatullahi alayh)* was an extremely simple person. He wore coarse clothing and was always seen wearing a blue lungi. His kurta buttons were generally left open. He never wore a jubba or shawl or a huge *amaamah* (turban) which was generally worn by the scholars of his time. He did not own more than two pairs of clothing. If he had to go on a journey, he took only the clothing he was wearing and would carry a spare lungi with him. If he needed to change his clothing, he would wear the lungi, wash his clothes and wait for it to dry. He would then wear the same clothing after it dried. He passed his entire life like this without any possessions and goods.

Due to his simplicity, people would think him to be an ordinary person. No one realised that he was such a great Allamah and an Imaam of his time. Simplicity was his second nature. He knew very well the special

clothing that the scholars of his time wore. He deliberately stayed away from imitating their dress-code. This was to revive the simplicity found in the life of Rasulullah ﷺ. He brought alive the true meaning of the Hadith;

اَلْبَذَاذَةُ مِنَ الْاِيْمَانِ

Simplicity is part of Imaan

He showed us a glimpse of how simply Rasulullah ﷺ lived his mubaarak life. Once, when Hadhrat Umar *(radiyallahu anhu)* went into the room of Rasulullah ﷺ, he saw Nabi ﷺ lying on a mat made from the branches of a date palm. The pattern of the mat could easily be seen on his handsome body. His pillow was a leather bag filled with the bark of the date tree. Hadhrat Umar *(radiyallahu anhu)* says: "I noticed that his room had only three pieces of skin and a handful of barley lying in one corner. I looked about, but I failed to find anything else. I began to weep. Nabi ﷺ asked me; 'Why are you weeping?' I replied: 'O Nabi of Allah! ﷺ Why should I not weep? I can see the marks of the mat on your body, and I have also noticed all your belongings that you have in this room. O, Nabi of Allah! Make dua that Allah Ta'ala blesses us with abundance. The Persians and the Romans who have no Imaan and do not worship Allah Ta'ala but worship their kings, Caesar and Chosroe, live in gardens with streams but you are the Nabi of Allah Ta'ala with absolutely nothing!' Nabi ﷺ was resting against his pillow, but when he heard me talk like this, he sat up and said; 'O, Umar! Are you still in doubt? Ease and comfort in the Aakhirah is much better than ease and comfort in this world. The kuffaar are enjoying their share of favours in this world, but we have innumerable wonderful comforts awaiting us in the next.' I begged him: 'O Nabi of Allah! ﷺ, seek forgiveness for me. I was definitely in error.'"

Hadhrat Moulana Muhammad Qaasim Saahib *(rahmatullahi alayh)* tried his best to follow this Sunnah as well.

Hadhrat Shaikhul Hind *(rahmatullahi alayh)* writes, "Once I entered the room of Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)*. I could not see any possessions there. The room was completely bare. There was an old torn straw mat on the ground which he perhaps used for his entire life. I could neither see a trunk with his belongings nor a cupboard for his clothing." He further says, "He never took any luggage on journey. The lungi that he took along would be kept in the bag of one of his companions. In winter he wore a trouser at times and a small *amaamah* (turban) to keep his head warm."

When Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* was employed at the printing press in Delhi, he humbly said to them, "I will try to correct any printing errors in the Qur-aan Shareef before sending it for print." Moulana was employed for 10 rupees a month. Hadhrat Moulana received an offer from an organization to teach for 300 Rupees a month. He replied to them, "I am very thankful to you for thinking about me but I am already earning 10 Rupees over here of which five Rupees is enough for my needs and the needs of my family. Every month I find myself with five Rupees extra which I have to then distribute to the poor. If I have to receive 300 Rupees from you, I will use only five Rupees for my needs. What will I do with the extra 295 Rupees? I will perpetually be worried and concerned as to how I am going to distribute the extra funds." In this way he tactfully avoided accepting this lucrative offer. [1]

Moulana Ahmad Hasan Amrohi *(rahmatullahi alayh)* was amongst the famous students of Hadhrat Nanotwi *(rahmatullahi alayh)*. He would generally accompany Hadhrat for debates. He mentions that whilst on the

[1] *Hamaare Akaabir, dilo ke faatih Page 960*

journey to Shajahanpur, as we were entering the town, we passed by a river. Hadhrat was on foot, thus he waded through the river thereby wetting his trouser. When he emerged out on the other side, he wore his lungi, squeezed his trouser, placed it at the end of his stick and continued walking like a common villager would do.

It was Hadhrat's habit that whenever he went on a journey, he never walked in front. He would walk alongside his travel companions. His ways and mannerisms were so simple that if an outsider came to his majlis, he would never recognise Hadhrat to be the saint he had come to meet. Often people would mistakenly meet others thinking that they were Hadhrat Moulana Qaasim Saahib. He preferred travelling by foot regardless of the distance. He had no habit of using an umbrella even if it rained.

Once, Hadhrat Nanotwi *(rahmatullahi alayh)* was walking on the street when a cotton weaver shouted out to him, "Sufi Jee what is today's price of cotton in the market?" (This cotton weaver thought that Hadhrat Moulana was also a cotton weaver like him because of the simple manner in which he was dressed). Hadhrat *(rahmatullahi alayh)* responded immediately without feeling insultaed in the least by saying, "Bhai, I didn't get a chance to go to the bazaar today, hence I don't know what today's price is?"

Humility

Moulana Ya'qoob Nanotwi *(rahmatullahi alayh)* says, "Allah Ta'ala had blessed Moulana Qaasim Saahib with such an ability to conceal himself that he would never even mistakenly speak of any of his achievements whether he was in public or in solitude. He never expressed his virtues and perfection to anyone."

In another place he quotes Hadhrat Moulana as follows:

"If it was not that people wrongfully think that I am a little learned, I would have annihilated myself to such an extent that people would not have known that a person like Qaasim was even born."

When Hadhrat *(rahmatullahi alayh)* was employed at the printing press in Delhi, it was well known amongst his co - staff that if anyone called him "Moulana Qaasim" he would not answer but if they called him by his name, "Qaasim" then Moulana would happily respond.

Hadhrat feared respect and honour. He would remain informal with everyone and disliked any formalities. He used to often say, "If it were not for people needing help, I should have disappeared in such a way that no one would have even known that Qaasim came into this world."

Sometimes he used to say: "If this title of Molvi was not stuck to my name, nothing of Qaasim would have been known. Animals have a nest, but I, would not have possessed even this and no one would have found any trace of me."

Once, a very poor person in Deoband invited Hadhrat *(rahmatullahi alayh)* for a meal. Hadhrat happily accepted the da'wat. Suddenly at the time of meals it began raining heavily and the rain was just not stopping. This poor person felt that Hadhrat *(rahmatullahi alayh)* will not be able to come in such inclement weather. He therefore did not take the trouble of preparing any food or making any arrangements to fetch Hadhrat Moulana. As the evening wore on, Hadhrat *(rahmatullahi alayh)* used his blanket as an umbrella and covered his head. He went out into the pouring rain, held his shoes in his hands and walked through the flooded streets of Deoband. The rain continued cascading in torrents. Hadhrat slowly made his way to the home of this poor person. He eventually

reached the door and knocked. When this poor man opened the door and saw Hadhrat *(rahmatullahi alayh)* drenched in rain, he became completely bewildered. Hadhrat *(rahmatullahi alayh)* immediately assessed the situation and said to him, "There is nothing to be worried about. Don't feel embarrassed. There must be some left over food in your home. Serve that." The host found some stale *maash ki dhall* (dholl) and *maash ki roti* (bread) which he placed before Hadhrat *(rahmatullahi alayh)*. Hadhrat ate it with so much of relish as though he was eating biryani and chops. He made lots of dua for this poor man, thanked him with all his heart and returned home in that heavy storm. Due to staying out in the rain for so long, Hadhrat *(rahmatullahi alayh)* fell ill. However, he did not reveal the source of his illness to anyone in order to save his poor host from embarrassment. Our Akaabir were careful even to this extent in order to keep the hearts of others happy.

Hadhrat Nanotwi *(rahmatullahi alayh)* would deliver very inspiring talks. If it was made known that Hadhrat *(rahmatullahi alayh)* is delivering a lecture at any venue, it was difficult for anyone not to attend. His lectures were filled with knowledge, wisdom, tauheed, love of Allah Ta'ala and Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ. Once when Hadhrat *(rahmatullahi alayh)* travelled to Raipur for a talk, almost every person in the town attended the lecture. Only the women and children were left behind at home.

When the Christian priests used to debate in public, Hadhrat Moulana *(rahmatullahi alayh)* would go onto the stage and challenge them openly. The proofs that he would present and the manner in which he would present the truth of Islam would leave the entire public spellbound. Despite all his perfections, his humility was such that when people would praise him about his talks he would say: "Two people generally deliver good lectures. One is a *Muhaqqiq* (researcher) and the other is an

immoral/immodest person. I am an immodest person that is why I deliver lectures."

Once, a person asked Hadhrat *(rahmatullahi alayh)*, whether Yazeed was a munaafiq or a kaafir. In reply to this question Hadhrat *(rahmatullahi alayh)* replied, "I have received your letter. I respect your good thoughts about me but I am shocked that you deem it appropriate to ask a person like me. I am neither a proper Aalim nor a Muhaqqiq (researcher). Why did you choose me to ask such a question? I neither have any knowledge of this, nor do I have any books or newsletters of our elders on this topic."

Shaikhul Islam, Hadhrat Moulana Husain Ahmad Madani *(rahmatullahi alayh),* writes in his famous book Aseer-e-Malta that Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* was a person who loved to be with the poor. He lived with the poor, dressed like them and was just like them in his ways and habits. He felt uncomfortable sitting with rich and wealthy people. He loved spending time with the students of Deen. When travelling (by train), he preferred going in the 3rd class. Despite his simplicity, he was always very neat and clean. When he travelled, he carried camphor with him. This was because on a journey one generally encounters with untidy people and is inconvenienced with bad smells. He loved applying itr especially gulaab (rose). He loved simplicity and mixing with simple people. He disliked spending time dressing up and grooming himself.

Hadhrat Shaikhul Hind *(rahmatullahi alayh)* often quoted his Ustaaz, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* as follows, "There is barkat (blessings) in using the toilets of the common people." Hadhrat would avoid using toilets that were allocated as a special facility for the wealthy or high profile guests. Although these toilets were much cleaner and usually dont have any bad odours, there is much harm caused by

going to these toilets as compared to using the general toilets. When one uses a special facility toilet, his nafs gets bloated and he thinks great of himself. This pride and thinking great of oneself is actually the root cause for all the evil in this world and the Aakhirah. It is for this reason that the Ahlullah (pious) are so particular about any form of pride and arrogance no matter how small it may seem to be. They always looked at it with disgust and disdain. On the other hand, they looked up to and appreciated any form of humility and submissiveness. Physical filth and dirt is no comparison to the dirt and filth of the heart. By using a special facility toilet, pride and ostentation is created in one's heart compared to when one uses the public toilets. In fact, humility is created in one's heart. If this is the experience one goes through by merely using the toilets of the rich and wealthy, you can well imagine what will happen to ones nafs by using their homes, villas, etc.

The Fuqaha have mentioned that it is more virtuous to make wudhu in a haudh (pond). The commentators say that the reason for this is that there is great opportunity of islaah (correcting oneself) and it is difficult on the nafs to do so. Someone has just washed his feet in the haudh and the next person is now washing his mouth, nose and face from the same water. This is very difficult for people whose nafs has the better over them or their wealth has intoxicated them. Both Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* and his beloved student, Hadhrat Shaikhul Hind *(rahmatullahi alayh)* were such that they would look and search for ways of destroying the nafs and bringing humility and tawaadhu into their lives. They would think and ponder of ways on how to escape from all those avenues that brought about pride. [1]

[1] *Aseer Maalta Page 172-174*

Although, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* was such a great Aalim, he always portrayed humility and never thought anything great about himself. His ilm was so profound that great Ulama also found it difficult to understand his writings.

Once, Hadhrat Moulana Ya'qoob Saahib *(rahmatullahi alayh)* mentioned, "Only after studying Hadhrat Moulana's book "Aab-e-Hayaat" six times, am I beginning to understand it a bit. Moulana Ashraf Ali Thanwi *(rahmatullahi alayh)* has mentioned, "I cannot understand the written works of Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. At the moment my situation is such that I cannot manage to study very deeply with deep thinking and pondering. It is for this reason that I cannot take the blessings of Hadhrat's kitaabs. I appease myself by saying that there are many other books available for me to study and learn the necessary aspects of knowledge, so why should I go through all this difficulty."

Despite his vast knowledge and deep understanding of Deen, his condition was such that he used to say, "I have become defamed amongst the Sufis and this title of 'Moulana' has attached itself to my name. I have to watch my every step I thread. If I did not have this title of Moulana attached to my name then no one would have even known who Qaasim was and no one would have ever found me." [1]

Moulana Ahmad Hasan Amrohi *(rahmatullahi alayh)* mentioned regarding Hadhrat Moulana that if he saw any student suffering with pride, Hadhrat would instruct him to straighten the shoes and if he noticed a student who was humble and down to earth, Hadhrat *(rahmatullahi alayh)* would himself carry his shoes. [2]

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[1] *Arwaahe salaasah Page 162*

[2] *Akaabir-e-Deoband kya thê*

Mufti Muhammad Shafee Saahib *(rahmatullahi alayh)* mentions, "Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* was so simple in his ways that he never kept more than two pairs of clothing with him at any time. He was so simple that others would never know that he was such a great Aalim. Once, he delivered a fiery lecture at a certain venue. People were not aware who he was. After the lecture, some people asked him, "Do you know anything about Moulana Muhammad Qaasim Nanotwi?" He replied, "Yes, he knows some masaail of wudhu and namaaz."

In Khorjah, there lived a wealthy man who for many years was desirous to host Hadhrat Moulana. When the Balqaan war broke out and the Russians attacked the Turks, he seized the opportunity and made an offer that if Hadhrat *(rahmatullahi alayh)* comes to his house and delivers a talk, he will donate 10 000 Rupees towards the Turks. Hadhrat accepted the offer and delivered a talk at his house. According to his promise, this person donated 10 000 Rupees. Immediately after the program, Hadhrat stood up to leave. All those gathered there began arguing as to who will host Hadhrat *(rahmatullahi alayh)* for meals. In the midst of the commotion, Hadhrat quietly slipped away. The time for Maghrib Salaah had set in and the Azaan was called out. Hadhrat proceeded to a little Masjid in the village to perform his Salaah. It so happened that on that day the Imaam was not present. The musallies were looking around for someone to lead the Salaah. Some of the villagers spotted Hadhrat Moulana and asked him to lead the Salaah. They did not know who Hadhrat was. At first Hadhrat *(rahmatullahi alayh)* refused saying, "One of you should lead the Salaah." No one else was prepared to perform the Maghrib Salaah. Eventually, they pushed Hadhrat forward and insisted that he perform the Salaah. When he refused once again they reprimanded him saying, "Allah's slave! You are a Muslim after all. Why are you so scared to perform the Salaah? Don't you know a few Surahs?" Thus, Hadhrat was forced to lead the Salaah. It so happened that in the first rakaat he mistakenly read Surah

Naas and in the second rakaat he read Surah Falaq. After the salaah, the musallies caused a commotion saying that this is indeed a strange person. He is reading the Qur-aan backwards. Hadhrat *(rahmatullahi alayh)* responded by saying, "I told you from the very outset that I am not in the position to make Imaamat." The people said to him, "Well we didn't know that you cannot even read the Qur-aan Shareef correctly." Hadhrat *(rahmatullahi alayh)* replied, "I have heard from the Ulama that if one reads like this in Salaah, the Salaah is done." They then rebuked him in a harsh tone saying, "You thief, firstly you read the Salaah incorrectly and then you implicate the Ulama." As this discussion continued, a search party that went out looking for Hadhrat *(rahmatullahi alayh)* found him embroiled with these ignoramuses. They quickly came forward and informed them, "Do you know who you are arguing with? This is Moulana Muhammad Qaasim Saahib." The villagers were surprised and deeply regretted over their behaviour. They all begged him for forgiveness.[1]

Moulana Ya'qoob Saahib *(rahmatullahi alayh)* writes, "Initially Hadhrat Moulana would not make Imaamat. He would always put others in front. Only in cases of extreme necessity would Hadhrat Moulana take the Musalla. In Nanota, he had no choice but to make Imaamat and that too was probably due to the presence of his father and relatives."

Hadhrat Moulana Thanwi *(rahmatullahi alayh)* has mentioned a malfooz (saying) of Hadhrat Nanotwi *(rahmatullahi alayh)* in this regard, "Eating at a dawat and reading Salaah in jamaat are two things which have no weight and responsibility upon you. When you are invited for a dawat, you don't have to worry about where the food is going to come from and when the Imaam says Allahu Akbar for the Jamaat Salaah, then you have no worries after that, all the responsibility is now on the Imaam's head."

[1] *Akaabir ka tawaadhu pg. 72*

Hospitality

As a person becomes popular, people begin flocking to his home. To be hospitable to one's guests and show them warmth and kindness is amongst the dictates of good Akhlaaq and a great Sunnah of Rasulullah ﷺ. A time came when visitors began flocking Hadhrat's home. Hadhrat *(rahmatullahi alayh)* was extremely poor and earned very little. He came from a home where there was poverty. They lived off the produce of the earth. Very often Hadhrat *(rahmatullahi alayh)* would give away his crops to family, friends and the poor. Despite these constraints, his dastarkhaan was always open to his guests. He would wait eagerly every day to entertain guests.

Hadhrat Moulana Ya'qoob Saahib *(rahmatullahi alayh)* writes, "Many poor people from far and wide would flock to Hadhrat Moulana's home for meals. The poor and the rich would all feel comfortable eating at his home. Despite the large crowds of people, Hadhrat *(rahmatullahi alayh)* would receive them with a broad smile and a happy heart. He would make them feel comfortable and see that they were well looked after. The day he received many guests was the day he was extremely happy and on the day when there were no visitors, he would be extremely grieved and wait anxiously for someone to arrive.

This continued both in Nanota and Deoband. In Nanota, Hadhrat *(rahmatullahi alayh)* would spend most of his time in the local Masjid. He would feed his guests in the Masjid courtyard. If there was a large crowd of visitors, then the overflow would go to the house of his maternal uncle who lived nearby.

Hadhrat *(rahmatullahi alayh)* loved simplicity. Just as he was simple in his clothing, he was also simple in his food. When he lived in Delhi, he would prepare one roti and eat it dry for several meals without any gravy. He

never made lavish preparations for meals and always remained simple in this regard. However, when it came to guests, he would spend lavishly and prepare well to feed his guests.

There were no specific times for guests to arrive. Whenever a guest arrived, Hadhrat *(rahmatullahi alayh)* would first enquire if he had eaten. He would immediately inform his respected wife and food would be brought for the guest. Hadhrat's hospitality was well known to all. On one occasion when some Ulama were praising him about how much he feeds people and how he welcomes people into his home, Hadhrat *(rahmatullahi alayh)* replied, "All this is actually because of Ahmad's mother." Ahmad was Hadhrat Moulana's son. Look at Hadhrat's humility. He never took any credit for himself but at the same time where credit was due he gave it.

One of Hadhrat's mureeds and khaadims, who was known as Diwaanji, mentions, "Once, some people arrived at Hadhrat's residence. At the time of meals, they all stood up to wash their hands. An old man who was extremely poor and shabbily dressed, was somehow ignored with no one offering to wash his hands. Hadhrat immediately realised that he was perhaps ignored because of his poor condition. Hadhrat himself took the jug and helped him to wash his hands."

Hadhrat Moulana had great love for the poor. Whenever a poor person came to his house, Moulana would serve him delicious meals and if any wealthy person came Moulana would serve him with dholl. He would jokingly say, "When visitors come to your home you must feed them with what is more delicious to them. In Arabic there is a saying,

كُلُّ جَدِيْدٍ لَذِيْذٌ

"Anything new is very tasty"

For the poor delicious meals are something new whilst for the rich, dholl is a novelty." [1]

Once, a visitor from the village came to meet Hadhrat Nanotwi *(rahmatullahi alayh)* in Delhi. After eating, he spent the night at Hadhrat's place. Suddenly he began suffering with a severe headache. He was extremely uncomfortable and could not fall off to sleep. Hadhrat *(rahmatullahi alayh)* immediately realised the problem, quietly went out and fetched the hookah. He filled the chillam (furnace), lit the coal, placed the tobacco and gave it to this poor villager saying, "Why didn't you tell me earlier that you smoke hookah." Everyone knew that Hadhrat *(rahmatullahi alayh)* really disliked the hookah but for the comfort of the guest, Hadhrat *(rahmatullahi alayh)* tolerated this extreme discomfort.

Once, Shaikh Abdur Razaaq, Hadhrat's brother-in-law (wife's sister's husband), invited him for a meal at his place. On the way, Hadhrat invited anyone whom he met. Approximately, 20–35 people gathered at the house. Shaikh Abdur Razaaq became very worried. He kept on walking in and out of the house looking at the number of people that had arrived. Hadhrat noticing his anxiety asked him what dish had been prepared. On being informed that pulau (a rice dish) had been cooked, Hadhrat sought permission to enter the kitchen. Arrangements for pardah were made after which Hadhrat *(rahmatullahi alayh)* entered. A small pot of food was presented to him. Hadhrat took a morsel, ate it and then covered the pot with his (spare) lungi. He then instructed them to dish out and feed the guests without uncovering the pot. In this way the entire jamaat of guests ate to their fill without the food running short. Shaikh Abdur Razaaq thereafter fed the people of the locality and still the food sufficed. When Hadhrat was returning home, he said to his brother-in-law "Please pass

[1] *[Malfoozaat-e-Hakeemul Ummat Vol. 2 Page 356*

me my lungi . I did not give it to you as a gift." When they removed the lungi, they saw that the pot was empty. [1]

Amr bil Ma'roof wa Nahi anil Munkar (Encouraging the good and stopping the wrong)

Beggars generally are treated harshly by people. Hadhrat Nanotwi *(rahmatullahi alayh)* disliked such behaviour. He always encouraged beggars to be treated with kindness and that something be given to them.

On one occasion when Hadhrat was in Gilauti, he was a guest at the home of a wealthy Nawaab by the name of Sayed Mehrbaan Ali. That night, Hadhrat was scheduled to deliver a lecture at the residence of his host. At the time of Asr a beggar came to the home singing and asking for some food or money. Although, the workers chased him away, he kept on singing his beggar's song asking for help. One of the workers in a fit of anger slapped him on the face and got rid of him. Somehow this news reached Hadhrat Nanotwi *(rahmatullahi alayh)* who immediately called that worker and reprimanded him for hitting the beggar. He scolded him saying, "Remember that you will not live forever in this world." Saying this he stood up, walked away into the forest and sat down under a tree.

When this news reached the host, he was extremely grieved. No one had the courage to approach Hadhrat. Eventually, Sayed Mehrbaan Ali went to look for that beggar, gave him five Rupees and said to him, "Please go and ask Hadhrat for forgiveness on our behalf and do whatever you can to cheer him up." The beggar obliged and went to speak to Hadhrat. Only then was Hadhrat at ease and came back to deliver the talk.

[1] *Majaalise Hakeemul Islam Vol. 1 Page 22-23*

Once, a police officer attended Hadhrat's lecture in Muzaffarnagar. He was very affected by Hadhrat's talk and in an outburst of love stood up and said to Hadhrat, "I want to invite you for a meal. Please accept my invitation." Hadhrat *(rahmatullahi alayh)* would not accept an invitation from a police officer as his income is generally tainted with bribes resulting in his income being very doubtful. Hadhrat did not say this clearly to him so as not to hurt him. He respectfully excused himself saying that he had a problem and could not attend. The policeman said, "In that case I will arrange a tanga (cart) to transport you, so that it would not be difficult for you to walk." Again Hadhrat replied, "Please forgive me, I have a problem." To this the policeman said, "Very well, in that case I will cook the food and send it here." Hadhrat once again excused himself. The policeman then offered some money to Hadhrat to purchase the food from wherever he wished. However the problem was the doubtful money not just the food. How could Hadhrat possibly accept? Again very politely, Hadhrat *(rahmatullahi alayh)* refused. This now angered the police officer. He stood up in a frenzy and shouted out, "What kind of ittiba-e-Sunnat is this? Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ accepted invitations. You being an Aalim of Deen have abandoned the Mubaarak Sunnah." He continued ranting at Hadhrat and blurting out whatever came to his mind. Hadhrat *(rahmatullahi alayh)* sat quietly with his head lowered and listened to everything the officer said. The people around became upset but Hadhrat remained quiet calm and relaxed. Eventually when the policeman ran out of steam Hadhrat *(rahmatullahi alayh)* in all sincerity said to him, "Officer, today you came to know of one of my faults. If all my faults are put before you, you will not even be prepared to look at my face."

Allah Ta'ala knows with what condition Hadhrat *(rahmatullahi alayh)* spoke these words that the police officer let out a shriek and began crying. He realised why Hadhrat refused to accept his invitation. He then

said to Hadhrat, "Now I have realised why you are not accepting my da'wat. It is because I am a policeman. I make taubah now infront of you. In future I will never oppress anyone and take bribes. However, now I wish to offer you from the monies which I earn from a family property which I had inherited." Immediately on hearing this, Hadhrat accepted his dawat. This is how our Akaabir did Amr bil Ma'roof nahi anil Munkar. [1]

When Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* was working in a printing press in Meerut belonging to Munshi Mumtaaz Ali, there was a co-worker who was very carefree by nature. He did as he pleased and had no restrictions whatsoever. He wore shirt and pants and kept his beard tied (like the Sikhs). He would not perform any Salaah. However, he enjoyed a very good relationship with Hadhrat Moulana *(rahmatullahi alayh)*. He used to pour the bathing water for Hadhrat Moulana and vice versa. They would comb one anothers hair. If ever some mithai (sweetmeats) came to Hadhrat Moulana, a share would always be kept aside for this person. Overall, they enjoyed a very good friendship.

Once, on the day of Jumuah after taking a bath, Hadhrat Moulana said to him, "Haafiz Saahib, we both enjoy a very close friendship. It doesn't look right that we have different ways. For this reason, from now on I will adopt your ways and mannerisms. Bring for me your type of clothing, I will wear the same clothing that you are wearing. Here is my beard, you may tie it as you please. I make a promise that I will not remove your style of clothing or your style of keeping a beard." When Haafiz Saahib heard this, tears welled up in his eyes and he said, "How can this ever happen? You give me your clothing. I will start dressing like you and here is my beard you may shape it as you please." Hadhrat Moulana immediately changed the clothing of this Haafiz Saahib and fixed his beard. From that

[1] *[Majaalis-e-Hakeemul Islam Vol.1 Pg.156-158]*

day onwards, he became very regular with his salaah and began dressing like the pious Ulama.

Once, Hadhrat Nanotwi *(rahmatullahi alayh)* was in Delhi with some of his students, Shaikhul Hind *(rahmatullahi alayh)*, Moulana Ahmad Hasan Amrohi *(rahmatullahi alayh)* and Ameer Shah Khan Saahib *(rahmatullahi alayh)*. Moulana Ahmad Hasan Amrohi suggested that they go the next day to perform the Fajr Salaah at a certain Masjid as the Imaam's recitation in that Masjid was extremely beautiful. Hadhrat Shaikhul Hind *(rahmatullahi alayh)* in anger said, "Do you want to perform Salaah behind a person who has issued a fatwa of kufr against our Ustaaz, Hadhrat Moulana Qaasim Saahib." When Hadhrat Nanotwi *(rahmatullahi alayh)* heard this he said to his students, "Tomorrow we will go to perform Salaah in that Masjid." After the Fajr Salaah, the Imaam turned around and saw some new faces in his Masjid. Upon inquiry he was informed of the identities of the newcomers. The Imaam Saahib was very much surprised to hear this. He quickly went forward and greeted Hadhrat Moulana saying, "Hadhrat I have passed a fatwa that you are a Kaafir. I am so ashamed of myself. I see that you have even read Salaah behind me." Hadhrat replied to him, "Don't worry at all. I value your opinion and my respect for you has in-fact increased." The reason for your hatred towards me was that you heard that I am speaking ill of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. This obviously is the strength of your Imaan that had motivated you. Yes, you should have investigated the truth of the matter and that is why I am here today to inform you that the information which reached you is incorrect. I believe that any person who shows the least amount of disrespect to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is out of the fold of Islam. If you wish I will prove my Imaan to you by reciting the Kalimah Shahaadat. Saying this Hadhrat *(rahmatullahi alayh)* recited the kalimah

اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

The poor Imaam Saahib fell at his feet when he heard this. Look at the hikmat and wisdom with which Hadhrat Moulana *(rahmatullahi alayh)* acted.

Bê Takallufi (Informality)

Hadhrat Moulana Ashraf Ali Thanwi *(rahmatullahi alayh)* used to say, "In the majlis of Moulana Qaasim Saahib *(rahmatullahi alayh)* there were also jokes and light hearted talks. It seemed as if Moulana was a very jovial person. Haji Fazl-e-Haq Saahib *(rahmatullahi alayh)*, who was at one time the principal of Darul Uloom Deoband, had written a biography on Hadhrat Nanotwi *(rahmatullahi alayh)*. Unfortunately, this book was never printed and over time some of the pages were lost. However, most of it is still preserved in its manuscript form. He writes, "The people that would sit for Hadhrat's majlis were mainly students and people who knew him well. His approach to them was one of love and affection. He would show them such respect as a mureed or student will show to his Shaikh or Ustaaz. He would address each person by his full name. In fact he would add the word "Mia" at the beginning and the word "Saahib" at the end to show additional respect to that person. He would never say regarding any of his students or mureeds that "He is my student" Or "This is my mureed". Rather he would say that, "This is my friend or my well-wisher."

He would be much more informal with those who were close to him in age. A great Aalim, Moulana Fayzul Hasan Saharanpuri was a close friend of Hadhrat Nanotwi *(rahmatullahi alayh)* and they both were of the same age. Both of them were bay'at to the same Shaikh and both were regarded as great Ulama. One day Moulana Fayzul Hasan addressed Hadhrat

Nanotwi *(rahmatullahi alayh)* saying, "O the son of a farmer! What do you know about ilm and knowledge? You should take a hoe and start farming." Moulana Fayzul Hasan Saahib *(rahmatullahi alayh)* was fairly large in size. When he mentioned this statement, Hadhrat Nanotwi *(rahmatullahi alayh)* immediately replied, "Yes, you are right. I must start farming. I have found one buffalo already. I just need another one and I can start farming immediately." (He was referring to Moulana Fayzul Hasan as the buffalo because of his big size).

Honouring the respect of others

Hadhrat Moulana *(rahmatullahi alayh)* was very careful about maintaining the honour and respect of others. Many people err in this regard. If any Aalim opposes them, they fail to respond in a positive or better manner, as the Qur-aan Shareef commands:

اِدْفَعْ بِالَّتِیْ هِیَ اَحْسَنُ

Respond in a manner that is better.

Hadhrat *(rahmatullahi alayh)* always looked at his opposition with kindness and would never tolerate anyone speaking ill of them. He always displayed the best akhlaaq and character. Hadhrat Moulana Thanwi *(rahmatullahi alayh)* explains, "Once, someone said to Hadhrat Nanotwi *(rahmatullahi alayh),* Moulana Abdus Samee practices Maulood, why don't you also do the same?" Moulana Abdus Samee was from Saharanpur. He was a student of the famous poet, Ghaalib and also studied under Mufti Sadrud Deen Saahib. He had written a book called "Anwaar-e-Saati'ah" in favour of the bidah practices that were prevalent in those days. In refutation to this book, Hadhrat Moulana Khalil Ahmad Saharanpuri *(rahmatullahi alayh)* wrote a book called "Baraaheen-e-Qaati'ah."

In reply to that person, Hadhrat Nanotwi *(rahmatullahi alayh)* said, "Bhai Moulana Abdus Samee has intense love for Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. May Allah bless me also with deep love of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. When Moulana Abdus Samee heard this reply he said, "How can you ever fight with such a person?"

Hadhrat Moulana Thanwi *(rahmatullahi alayh)* mentions another incident as follows: "There was a person who was regarded as a shaikh in certain circles. He was involved in much bid'at (innovations) which the Ulama-e-Deoband had spoken out against and have written detailed fatwas. He heard about Hadhrat Nanotwi *(rahmatullahi alayh)* and wanted to meet him. Hadhrat *(rahmatullahi alayh)* received him with much respect and honour and warned the students not to speak anything against him as it is a Deeni requisite not to hurt a guest in any way."

There was another person by the name of "Molvi Fadhl-e-Rasool" who was amongst the Barelwi Scholars. He hurled much abuse against the Ulama-e-Deoband. Obviously, the Ulama distanced themselves from him because of his shameless behaviour towards them. One day when speaking about him, an Aalim addressed him as "Molvi Fasl-e-Rasool" which changes the meaning of his name. Fadhl-e-Rasool means "The grace of the Rasool" and Fasl-e-Rasool means "one who is separated from the Rasool." This person felt that this small change of removing the dot from the ض in his name was a brilliant way of ridiculing this Aalim. Saying this he looked at Hadhrat Nanotwi *(rahmatullahi alayh)* for some response. Against his expectations Hadhrat very calmly asked, "And what is his name?" They replied "Fadhl-e-Rasool". When Hadhrat heard this, in a stern tone he responded, "Then why are you calling him, 'Fasl-e-Rasool' if that isn't his name?" Everyone was silenced with this reply.

These are just few examples of Hadhrat's excellent character and his beautiful mannerisms. How aptly Hadhrat fits the following poem.

شنیدم کہ مردانِ راہِ خدا دلِ دشمناں ہم نہ کردن تنگ

ترا کہ میسر شود ایں مقام کہ بادوستانت خلافست وجنگ

I have heard that the friends of Allah are such that they do not even hurt the hearts of their enemies.

Where are you aspiring to reach such positions when you are still fighting with your friends?

Honesty

Hadhrat Moulana Thanwi *(rahmatullahi alayh)* has mentioned, "Once Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* was in Meerut when a person asked him a question after the Esha Salaah. Hadhrat *(rahmatullahi alayh)* gave him the reply. One of Hadhrat's students who was sitting nearby came to him and said, "Hadhrat, perhaps the answer you gave is incorrect. I remember the answer to this question as follows...." When Hadhrat *(rahmatullahi alayh)* heard the correction, he immediately began searching for the questioner. The people said to him, "It's late now, go and have a rest. We will inform him in the morning." Hadhrat Moulana did not rest. He went out in search of that person's home and called him out. He then mentioned to him that he had explained the mas-alah incorrectly and that after he had already departed someone explained the correct mas-alah to him. He sought forgiveness for providing the incorrect answer. Only then was Moulana at ease.

Istighnaa (Independence)

Hadhrat *(rahmatullahi alayh)* spent his entire life in poverty. He possessed neither wealth nor property. In Nanota he stayed at his family home and when he moved to Deoband, he lived at the Chatta Masjid. His wife was originally from Deoband. She was the daughter of a wealthy Nawaab, Shaikh Karaamat Husain who had a large mansion in Deoband. She lived with her children at her father's home whilst Hadhrat *(rahmatullahi alayh)* was content with living in a small room in the Chatta Masjid. Many people in Deoband offered their homes to Hadhrat *(rahmatullahi alayh)* but he refused and preferred living a life of simplicity and poverty like a traveller as the Hadith says,

كُنْ فِي الدُّنْيَا كَاَنَّكَ غَرِيْبٌ اَوْ عَابِرُ سَبِيْلٍ

Live in this world as if you are a stranger or a traveller

Hadhrat Nanotwi *(rahmatullahi alayh)* had a friend by the name of Mushtaaq Ahmad. He was bay'at to Hadhrat Moulana and had intense love for him. He was a very jovial person and was also very wealthy. It would pain him immeasurably that his Shaikh did not even have a home to live in with his wife and children. He knew very well that Hadhrat *(rahmatullahi alayh)* would never accept a gift from him. He thus decided to purchase a home for his Hadhrat. In such a manner that Hadhrat would not be able to refuse. Subsequently he bought a house in Deoband and registered it on Hadhrat's wife's name. He then gifted the house to her. Thereafter, he brought the title deed with Hadhrat's wife's name on it and placed it at Hadhrat's feet. In this manner, Hadhrat *(rahmatullahi alayh)* was not able to refuse. He knew that Hadhrat would never register anything on his name. If he had registered it on Hadhrat's name, most definitely he would have refused it. Eventually Hadhrat's wife moved into

this house with her children and up to this day this house is known in Deoband as the "Qaasimi Residence." Hadhrat *(rahmatullahi alayh)* never made any extensions or renovations to this home throughout his life.

Hadhrat Moulana never took a salary from the Madrasah. Although his day and night was dedicated to the progress of the Madrasah, he lived off the salary he received from the printing press. He continued teaching without earning a salary. He would earn 10-15 Rupees from the press which he would repeatedly attemt to decrease. The Shura (committee) on several occasions insisted that he take a salary but Moulana would always refuse. In fact he was so cautious when it came to the Madrasah property that if perchance he used the pen and ink of the Madrasah to write a personal letter he would immediately deposit one aana into the Madrasah account.[1]

Once, a teaching offer came to Hadhrat Moulana from Bhopal for a salary of 500 Rupees. Hadhrat Moulana declined this offer. One of Moulana's friends by the name of Moulana Ameenud Deen Saahib asked him, "O Qaasim, why didn't you take up this offer?" Hadhrat replied, "They are inviting me thinking me to be a person of some qualifications whereas I do not find myself to be qualified in any way. How can I then go?" Moulana Ameenud Deen kept on insisting but Hadhrat *(rahmatullahi alayh)* blankly refused to go.

Once, Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* was having his hair cut in front of his room, when a wealthy landowner of Meerut came to meet him. After making salaam to Hadhrat Moulana, he placed a bag of gold coins at Moulana's feet. Moulana gently moved it away. He begged Hadhrat Moulana to accept it, but Moulana refused to take even a part of it. Eventually, he took the bag, placed it in Hadhrat's shoes, and departed.

[1] *Tareekh Darul Uloom Deoband Page 116*

When Hadhrat stood up, he removed the bag from his shoes and all the coins fell to the ground. He then wore his shoes and with much amusement said to Haafiz Anwaarul-Haq Saahib Deobandi, "Haafiz Jee, we earn the dunya and the people of the world also earn the dunya. The difference is that we forsake the dunya and it falls at our feet whilst the worldly people fall at its feet yet the dunya forsakes them."[1]

A barber once came to Hadhrat Nanotwi *(rahmatullahi alayh)* and remarked, "A police officer has accused me of molesting a woman and has ordered that I be put on trial whereas I am completely innocent. Please help me for the pleasure of Allah." On hearing this cry of help from a poor person, Hadhrat Moulana immediately answered his call. He summoned Munshi Muhammad Yaseen Saahib and said to him, "So and so police officer has accused the barber wrongfully without any proof. Go and inform him that the innocent barber is one of us. He should leave him alone or else he will not be spared! If he handcuffs this barber, he will also be handcuffed." Subsequently the officer abandoned his claim.

Once the minister of the Nawaab of Rampur, Uthmaan Khan, and his secretary came to Hadhrat Nanotwi *(rahmatullahi alayh)* and requested him to accompany them as the Nawaab greatly desires to meet him. Hadhrat Moulana very calmly replied, "This is indeed strange. The Nawaab is desirous to meet me. I am not desirous of meeting him. If he has the desire, he should come himself to meet me. He surely does not have henna on his feet."

Farsightedness

Rasulullah ﷺ has said in a Hadith:

[1] *Malfoozaat-e-Faqeehul Ummah*

اِتَّقُوْا فِرَاسَةَ الْمُؤْمِنِ فَاِنَّهُ يَنْظُرُ بِنُوْرِ اللّٰهِ

Beware of the "Firaasat" (farsightedness) of a believer for verily he sees with the noor of Allah

Hadhrat Nanotwi *(rahmatullahi alayh)* was a man of deep insight and from time to time, this would surface in different ways.

After the war in 1857, the attack on Islam was intensified. Ulama were hunted down and killed like how hunters kill game. Madrasahs were demolished and those Muslims who contributed towards any Masjid were carefully selected and assassinated. The plan behind all of this was to destroy the existence of Islam in India. In the midst of all this chaos Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* planned to initiate an institute in a small village of India called Deoband which he felt would be the solution to the persecutions against Islam and the Muslims of India. Who at that time thought that this little institute will become the means of Islam remaining alive in the whole of India? This obviously was the deep foresight of Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* and more than 150 years later, the world is still witnessing how this small Madrasah became the means of reviving Deen not only in India but in the entire world.

Darul Uloom had been functional for approximately 11 years at the Deoband Jami Masjid. Small rooms were built around the Masjid and many of the Ulama felt that this was sufficient for a Madrasah. Hadhrat *(rahmatullahi alayh)* realised that the Jami Masjid will not be able to carry the weight of this great institute. A Masjid is a Masjid after all. The function of a Masjid is very different from that of a Madrasah. Hence, Hadhrat Moulana *(rahmatullahi alayh)* purchased a land on the outskirts of Deoband to build this great institute. Other members of the Shura felt

that this was not necessary, but obviously Allah Ta'ala had blessed Hadhrat Moulana with such deep foresight that he could see far beyond others. Although he received much opposition, he stood his ground looking at the bigger picture and the greater interest of Islam. In just a few years, the world had seen how the branches of Darul Uloom grew and how many people sat under its shade.

به مے سجادہ رنگین کن گرت پیر مغاں گوید

کہ سالک بے خبر نبود زراہ ورسم منزلھا

If your Shaikh has to instruct you to dye your Musalla with wine, then you should do so because you are still newly threading the path of sulook and you are unaware of the road ahead

If one reads through the constitution of Darul Uloom Deoband, one will be able see the deep wisdom and farsightedness Hadhrat Moulana *(rahmatullahi alayh)* possessed.

Just to mention one example, Hadhrat *(rahmatullahi alayh)* writes, "Don't ever keep your gaze on the donations of the rich and wealthy and neither should you place your hopes on them. Rather keep your gaze on the donations of the poor Muslims. This institute will run on the barkat of the tawakkul on Allah Ta'ala that these poor people possess. This is what the Darul Uloom will run on."

Adab (Respect)

Like our other Akaabir, the quality of *adab* (respect) was outstanding in Hujjatul Islam, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. Hadhrat Moulana Thanwi *(rahmatullahi alayh)* has mentioned that the reason for Hadhrat Nanotwi *(rahmatullahi alayh)* attaining such a lofty

status in this dunya was on account of his *adab* (respect). On one occasion, Hadhrat Haji Imdaadullah Saahib *(rahmatullahi alayh)* requested Hadhrat Nanotwi *(rahmatullahi alayh)* to proof-read his book, Dhiyaaul-Quloob. After checking it, Moulana had found a mistake and made a note of it. When he met Hadhrat Haji Saahib *(rahmatullahi alayh)*, he mentioned to him that after reading the book, there was one word which he could not understand clearly. Out of respect for Haji Saahib *(rahmatullahi alayh)*, he did not mention that he had found a mistake therein, whereas it was a clear mistake. He handed Hadhrat Haji Saahib *(rahmatullahi alayh)* the pen, who then deleted the mistake and corrected it.

Hadhrat Moulana *(rahmatullahi alayh)* would always stand up (as a mark of respect) whenever a certain *bhangi* (toilet cleaner) would come to his home. Someone asked him why he stood up whenever he saw this toilet cleaner. He replied, "I once needed to know some facts regarding the nature of a pig. Someone had asked me a mas-alah and I needed some information in this regard. People told me to ask a *bhangi* as they rear swines and pigs. I then asked the *bhangi* who comes to clean our toilets and he explained the necessary information to me. From that day onwards I respect him because he passed on some knowledge to me."

Hakeem Mansoor Ali mentions that I was with Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* when we travelled by foot to Madinah Munawwarah. We were still a distance away from Madinah Shareef when Hadhrat's eyes fell on the green dome. He immediately removed his shoes, placed them under his arms and began walking barefoot towards the Haram Shareef. I also removed my shoes but after taking a few steps, I could not manage to walk on the sharp pebbles. I had to quickly put on my shoes once again. However, Hadhrat Moulana continued walking for many miles barefoot until we reached Madinah Shareef late at night. This was the great love and respect for Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ.

The famous Urdu saying goes:

باادب بانصیب بےادب بےنصیب

One who has respect is a fortunate person and the one that has no respect is indeed unfortunate.

Punctuality on Salaah

Qaari Muhammad Tayyib Saahib *(rahmatullahi alayh)* once mentioned, "I have heard from my Dadi (paternal grandmother) that it was the habit of my Dada (paternal grandfather), Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh),* that the moment he heard the Muazzin's voice saying, *'hayya a'las Salaah',* if he was lying down, he would immediately stand up and if he was busy with some other work he would immediately leave it and get ready for salaah."

Hadhrat Qaari Saahib *(rahmatullahi alayh)* says, "I had seen my Dadi in exactly the same condition, i.e. performing her salaah on time. The moment she heard the Azaan for salaah, she would at once leave everything she was doing and get ready for salaah. She would have nothing to do with anyone. Others were all strangers to her until she completed her salaah.

Chapter 11

Reviving the Sunnah

Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* loved the Waliullah family, i.e. the family of Hadhrat Shah Waliullah Muhaddith Dehlawi *(rahmatullahi alayh)*. Whenever their names were mentioned in his presence, his heart and face would brighten up with excitement. If he had to take the name of Shah Abdul Azeez Saahib *(rahmatullahi alayh)*, he would address him with the following words;

"Hujjatullahi fil Aalameen, Khaatamul Muhadditheen wal Mufassireen, Umdatul Mutakallimeen, Zubdatul Munaazireen, Hadhrat Moulana Shah Abdul Azeez Saahib, Muhaddith Dehlawi *(alayhir rahmah)."*

Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* loved all the members of this great family and admired their ways and the manner in which they served Deen. Amongst them, he had a very special place in his heart for Moulana Ismaeel Shaheed Saahib *(rahmatullahi alayh)*. If, whilst speaking, someone took the name of Moulana Ismaeel Shaheed *(rahmatullahi alayh)*, Hadhrat Moulana would immediately stop whatever topic he was discussing and start expounding on the incidents in the life of Moulana Ismaeel Shaheed *(rahmatullahi alayh)*.

Once, when someone asked Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* to deliver a lecture, he replied, "Delivering lectures is not our work and neither do our bayaans have any effect on the public. This was the specialty of Moulana Ismaeel Shaheed *(rahmatullahi alayh)*. His bayaans had the desired effect on the crowd."

He went on further to explain, "If someone has an urge to relieve himself, he remains totally restless until he finds a place to relieve himself. Even if he engages in some conversation with someone or involves himself in some important work, he will still perceive the severe urge within himself. He will focus all his attention towards this urge and will wish that he could as quick as possible complete all his work and relieve himself."

"In order for a person's talk to have some effect on the audience, he must at least have an urge for their hidaayat similar to the urge he perceives for relieving himself. If he does not have even this much of an urge (for the hidaayat of the people) then he is neither capable of delivering a lecture nor will his lectures have any effect."

"We do not have even that much of an urge in our hearts for the *hidaayat* (guidance) of people. Therefore, we are not capable of delivering lectures nor do our lectures have any effect on the people. Yes, this urge was fully existent in the heart of Hadhrat Moulana Ismaeel Shaheed *(rahmatullahi alayh)*. He would not rest until he dispensed *hidaayat* (guidance) to the people. In one day he would deliver up to twenty lectures in different venues. He was indeed capable of delivering lectures and his lectures had the desired effect." [1]

Once, someone mentioned, that it is so amazing that when you look at the lives of these two great personalities, i.e. Moulana Ismaeel Shaheed

[1] *Arwaah-e-salaasah. Page 153*

(rahmatullahi alayh) and Moulana Qaasim Nanotwi *(rahmatullahi alayh),* it seemed as if they both shared the same fikr and concern for the Ummah. It seemed as if when Allah Ta'ala was sending down from the heavens the portions of fikr and concern, reviving the sunnah, eradicating bid'at, eliminating Hindu customs, striving for Deen, etc. then half of this was apportioned to Moulana Ismaeel Shaheed *(rahmatullahi alayh)*, and the other half was passed onto Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. Both of them were extremely humble in nature, very simple and were often seen walking around bare feet. Outwardly it seemed as if their conditions and lives were both the same. Strange enough that both their titles were "Hujjatul Islam".

کند ہم جنس باہم جنس پرواز کبوتر با کبوتر باز با باز

Birds of a feather flock together

The following incidents in the lives of these great luminaries show how much they resembled each other in the effort of Deen.

Moulana Ismaeel Shaheed *(rahmatullahi alayh)* encourages widows to get married

Once, Moulana Ismaeel Shaheed *(rahmatullahi alayh)* was in Phulat, Muzaffarnagar. He delivered a lecture on the importance of widows getting married again. He explained that it is a Hindu custom for a widow not to get married. It is sad that this custom has also crept into the Muslim Ummah. If anyone has to merely speak about a widow getting married then he is looked down upon.

On one occasion, whilst Hadhrat Moulana was delivering a lecture on this topic, a person in the crowd stood up and asked, "Moulana, I have a

question to ask." Before he could ask the question, Moulana excused himself saying that he needed to attend to something immediately and that he will be back very soon. Moulana quickly went home where his old widowed sister was living. Moulana placed his turban at the feet of his sister and said to her, "If you want Ismaeel to continue delivering lectures and serving the Deen of Allah Ta'ala, then please fulfill the request that I will present to you." She was quite shocked when she heard this and asked him to explain what he wanted.

He explained, "My lectures are having no effect on the people because you are not getting married." She had been married to Moulana Abdur Rahmaan Saahib who passed away due to illness and old age. She herself was also very ill and had aged quite a bit. However looking at the present circumstance and keeping the benefit of Deen before her, she immediately agreed to have her nikah performed to Moulana Abdul Hay Saahib Budhaanawi *(rahmatullahi alayh)*. Her nikah was performed there and then after which Moulana rushed back to the jalsah to complete his lecture.

The person who wanted to ask a question earlier now expressed his objection saying, "You are encouraging us to get our mothers, sisters and daughters married whereas your own widowed sister did not remarry." Moulana smiled and continued his lecture. In the course of the lecture he announced the nikah of Moulana Abdul Hay Saahib to his sister.

Allah Ta'ala inspired him to take action immediately and answer the objection of this person even before the objection could be thrown at him.

Hadhrat Nanotwi *(rahmatullahi alayh)* encourages widows to get married

A very similar incident occurred in the life of Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* in Deoband. There were many wealthy Muslims living in Deoband who had great influence over the common people. They would regard it as a severe blemish to get a widow married due to strong Hindu influences in the area.

A senior Aalim by the name of Moulana Waheedud Deen Muzafarnagari would come often to Deoband and deliver lectures and offer advices to the people living there. Many of the wealthy businessmen would sit in his talks. Once whilst speaking, he touched on the topic of widows remarrying. Moulana had just commenced the topic when the son of a wealthy businessman rushed onto the mimbar, held Moulanas hand and shouted out, 'enough Moulana.' Don't speak anymore on this topic. Not a single person stood up in defense of Moulana. Every person in the gathering remained silent. This was enough to express the feelings of the entire gathering regarding this topic.

In this same town of Deoband, Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* also began discussing this sensitive topic in his lectures. On several occasions, whilst speaking on another topic, he would touch on the topic of widows remarrying. He continued discussing and explaining the importance of allowing them a second marriage until eventually all and sundry came to know of Hadhrat Moulana's concern. Hadhrat Moulana would explain that in many instances a woman is young and still has desires within her. If she is not allowed to get married, she can easily fall into haraam and sin. He would explain the manner in which Rasulullah ﷺ would encourage the Sahaabah *(radiyallahu anhum)* to marry widows and take care of them. These talks had also reached the

womenfolk and many people in Deoband began speaking about this issue. Since this custom was so entrenched in them and they felt it a major sin for a widow to remarry, no one was ready to support Hadhrat Moulana in his efforts. In fact they would go to the extent of taunting him and criticising him. Once, whilst Hadhrat Moulana was delivering a lecture on this topic, an influential person planned to humiliate him in the talk.

Qari Muhammad Tayyib Saahib *(rahmatullahi alayh)*, the grandson of Moulana Qaasim Nanotwi *(rahmatullahi alayh)* explains this entire incident as follows;

"Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* was once delivering a lecture in a place called Deewan. He was discussing the topic of 'widows getting married' and whilst delivering the lecture, one of the prominent people of the area stood up and commented, 'Hadhrat, I have a question to ask you.' From the manner in which this person spoke, Hadhrat *(rahmatullahi alayh)* already made out what he was going to ask. He knew very well that this person was going to pick on his old widowed sister who was not married. Hadhrat Moulana *(rahmatullahi alayh)* immediately excused himself saying that he needed to leave urgently but would return very soon. Moulana left the gathering and rushed home. The entire crowd remained seated. Hadhrat Moulana took hold of his sister's feet who by now had gone quite old and weak and with great humility said to her, 'If you have the courage today you will become the means of reviving a great sunnah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and I will also become the means of bringing this sunnah alive. Please get ready to have your nikah performed immediately.' His sister replied, 'My brother, you can see that I am gone weak. My hair has turned white. I am not of that age where I can get married.' Hadhrat replied, 'What you are saying is correct but your nikah today will become a means of many widows getting married once again. This nikah will not be because of carnal needs

but to revive the sunnah.' Upon this, Hadhrat's sister agreed and her nikah was performed immediately. Hadhrat *(rahmatullahi alayh)* quickly made his way back to the gathering and continued his lecture. The person once again stood up and objected saying, 'You are speaking about widows getting married whereas you have a widowed sister in your own home.' Hadhrat *(rahmatullahi alayh)* with a smile on his face replied, 'Who said that she is sitting at home unmarried? The witnesses of her marriage are here present in this gathering.' The witnesses then stood up and bore testimony to the fact that Hadhrat's widowed sister had once again made nikah. The entire gathering was extremely touched by this and 50-70 nikahs of widowed women took place after this incident. This movement of widows getting married gained momentum after this incident."

Once, Hadhrat Moulana's aunt complained to him and said, "No one is willing to give their daughter in marriage to my son, Abdullah and the reason for this is that you got me married for a second time whereas our society regards a second marriage as a defect."

On hearing this, Hadhrat Nanotwi *(rahmatullahi alayh)* remarked, "I will give my daughter's hand to him in marriage." On Friday, he told the Muazzin to announce that today there will be a lecture in the Masjid. He then went into his house to speak to his daughter. It so happened that his daughter had a severe fever on that day. She was Moulana's first child. In this condition of her being sick with fever, he sought her permission for marriage. He then proceeded to the Masjid for Jummah Salaah. He performed the Nikaah himself and then delivered a lecture. On completing his lecture, he went home and in the same clothes that his daughter was wearing he seated her in a conveyance with her husband and sent her off."

There were many other customs that the Muslims had adopted from the Hindus. Hadhrat Moulana *(rahmatullahi alayh)* had made a firm intention to uproot these customs and bring alive the Sunnah of Rasulullah ﷺ once again in the Ummah.

Depriving females of their right of inheritance

The wealthy Muslims of India had also adopted another custom from the Hindus where they deprived the females of their right of inheritance. In the Hindu religion, a woman does not inherit anything from her parents or her husband. Unfortunately the Muslims also ignored the Islamic ruling in this regard and adopted this Hindu practice. They would brazenly and openly state that a female has no right to inherit.

Once, it came to the notice of Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* that in a village called Jalalabad, people were depriving their daughters of their right of inheritance. Hadhrat Moulana *(rahmatullahi alayh)* made a public announcement that it is not permissible to purchase any land in Jalalabad because this important law of Shariat is being ignored. Thereafter, Hadhrat Moulana *(rahmatullahi alayh)* commenced a movement in the whole of India to put an end to this un-islamic practice and once again revive the Sunnah of Rasulullah ﷺ.

When one reads the manner in which Hadhrat Moulana motivated this movement, one will feel as if this was the tahreek (movement) of Sayyid Ahmad Shaheed and Moulana Ismaeel Shaheed *(rahmatullahi alayhima)*. These great luminaries of India had created a new life amongst the Muslims to practice and bring alive every Sunnah of Rasulullah ﷺ. When these two great Ulama were martyred at Balakot, it seemed as if this movement of bringing alive the Sunnah also died with them. There

was no one to once again stand up and protect the Shariat and revive the Sunnah. However, when we read the life of Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*, we realise that he was indeed responsible to once again revive the spirit into this movement.

Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* spent time in the company of two great elders, Moulana Muzaffar Husain Kandhlawi *(rahmatullahi alayh)* and Moulana Mamlook Ali Nanotwi *(rahmatullahi alayh)* to guide him in reviving this effort. Shortly thereafter, both these luminaries passed on and Hadhrat Nanotwi *(rahmatullahi alayh)* came onto the field himself to make an effort to revive Deen. He worked tirelessly to put an end to the Hindu customs that were prevalent in Muslim communities until slowly these evils were uprooted and the Sunnah was established.

It seemed as if the ship with which Moulana Ismaeel Shaheed *(rahmatullahi alayh)* had rescued the drowning Muslims of India was wrecked at mid sea and hundreds of Muslims who were on board the ship were now floating on rafters in high waters. In the midst of this chaos Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* came by with his life boat and rescued them to the shores of safety.

Today, the Deen that we see in the length and breadth of India, the Islamic dress code, the ta'leem of the Qur-aan Shareef, the strict adherence to the Sunnah is mainly attributed to the efforts of Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. It was impossible to imagine that a widow in India would ever get married. A female in her wildest dreams could never imagine that she will receive a share in inheritance. His movement had prepared such men who upheld the flag of Islam and established the Deen of Allah Ta'ala on earth.

Upto this day, throughout the globe, the Madaaris, Makaatib and Deeni institutes we see are directly or indirectly linked to Darul Uloom Deoband. Thousands if not millions of men were prepared by this movement throughout the world to serve Deen and serve the Ummah. If you have to trace majority of the Deeni efforts taking place in any part of the world today, you will find it linked to the personality of Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*. May Allah Ta'ala fill his qabar with noor and may Allah Ta'ala grant us a fraction of that inspiration and fervor with which he worked. *Aameen.*

Chapter 12

Debates

The year 1876 (1292 A.H.) marked exactly 10 years since the inception of Darul Uloom Deoband. In the course of this year, the Muslims of India were faced with such conditions that forced Hadhrat Nanotwi *(rahmatullahi alayh)* to turn all his attention towards these challenges. Many fitnahs began raising their ugly heads and each one of them was aimed at attacking Deen-e-Islam. Hence, Hadhrat-e-Aqdas, Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)* in order to douse the flames of these fitnahs, concentrated all his efforts towards protecting Islam.

When the East India Company took control of India, they requested the parliament of London to send as many missionaries as possible to help convert Indians to Christianity. In this way they felt that this huge country of India will always remain in their control. They sent many priests and missionaries with armed guards to propagate Christianity throughout India.

An organization was established in London which specialised in teaching priests Arabic, Urdu and Persian. They were trained to preach Christianity and after a few years were sent to India to accomplish their goals. An area between Multan and Bengal was mapped out and they were

placed strategically in every area to snatch the Imaan of the Muslims. A special fund was created for this purpose. Special printing presses were established and literature in the thousands was distributed free of charge to the Muslims. Every priest was escorted by armed police. People in high positions were forced to host programmes in their homes and everyone working under them forcefully had to attend these programmes. If any Muslim or Hindu had to convert to Christianity, it would be publicised and he would be given huge sums of money and plenty of gifts. He would get a promotion in his workplace and would be awarded great respect and honour. After 10 years of hard work, there seemed to be some form of Christian presence in India. In actual fact they achieved very little but they would make a big hype of the little they had achieved.

In those days the capital city of India was Calcutta. The head priest A. Adman also resided here. He had prepared a letter with the advice of the East India Company and sent it to every one of their employees. Sir Sayed Ahmad Khan has mentioned some of the points in his book, "Asbaab-e-Baghaawat-e-Hind"

In 1855, priest A. Adman passed a resolution that India has one government with one railway system, so it's best that we also have one religion and that all people should now follow Christianity. Initially they began using a suggestive approach but then they began resorting to force and insisting that everyone must convert to Christianity. This is what spurred the Indian soldiers to rebel against the government in 1857. They felt that they are being forced into accepting Christianity. After the uprising in 1857, the government began clamping down further on the Indians and began propagating Christianity with much more force and might. However, they realised that this approach would not work. There was a fear that another rebellion may break out. However, they opted to

suffice by sending out missionaries into villages and propagating Christianity to the public.

Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* was well aware of what was happening in India. Hadhrat was concerned that something has to be done to combat this fitnah. He was hoping to educate the public and combat these priests.

When Hadhrat *(rahmatullahi alayh)* was living in Delhi and working at the printing press, an Indian priest by the name of Mr. Tar Chand began propagating Christianity in public gatherings and making objections against Islam. Hadhrat *(rahmatullahi alayh)* called up his students and instructed them to attend these gatherings and reply to these poisonous objections. One day, Hadhrat *(rahmatullahi alayh)* dressed up like a normal villager and attended one of Taar Chand's speeches. Hadhrat challenged him to a debate and in a few minutes silenced him totally. Taar Chand did not stand a chance of giving any replies. He was totally silent throughout the debate. Since this was a public meeting, he felt extremely disgraced and quietly disappeared from the scene.

Mela Khuda Shanasi (A fair to recognise God)

In Shahjahanpur, many priests got together and planned to host a fair by the name of "Mela Khuda Shanaasi" which means a fair to recognise God. The host was a wealthy businessman by the name of Munshie Piyaar-e-Laal Chandpur. They planned to gather as many Muslims and Hindus as they could and discuss the topic of God.

Mr Nolis, a priest in Shahjahanpur had planned to present objections against Islam in such a way that will cause confusion in the minds of the common Muslims. This will then pave the way for their future programs

on Christianity. In-spite of Mr Nolis being quite confident of himself, he called in a few more priests as a back up in case of a problem. He was convinced that together they would confuse the minds of the Muslims with their objections and articulate speech.

The date for the fair was set and posters were made and fixed on street poles throughout the area. The newspapers carried articles advertising the fair and inviting one and all to attend. Together with the British priests, local Indian priests also joined in to assist. Invitations were sent out to all leaders of communities. Pundit Dayanand Saraswati, the leader of "Arya Samaj" and the head of the "Sanatan Dharma" movement was also invited to this fair. Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* also received an invitation. The news of the fair spread like lightning in the villages and everyone was eagerly awaiting the fair to see the outcome of this public programme.

Preparations for the fair

A large track of land was chosen as the venue. At the entrance, small tents were erected and each religion had a table with their priests, pundits, etc. distributing literature to the people. In the middle, carpets were laid out for people to sit on and in the center was a large stage. On the one side of the stage were chairs on which leaders of all religions were made to sit until they were called up to deliver their sermons. At the back of the stage was a special desk for the administration and the media. Such a large crowd had gathered that the arrangements were inadequate due to which some people had to remain standing right at the back.

The administration had made a list of all participants. Moulana Qaasim Nanotwi *(rahmatullahi alayh)* and Moulana Abdul Majeed Saahib *(rahmatullahi alayh)* were recorded as the representatives of the Muslims.

Moulana Abul Mansoor Dehlawi also accompanied Hadhrat Nanotwi *(rahmatullahi alayh)* to this fair. Pundit Dayanand Saraswati represented the "Arya Samaj" and Munshie Indramal represented the "Sanatan Dharma". Priest Nolis represented the Christians. Mr Wacker and Mr Scott who were known to be experts in the Bible also represented the Christians.

Points of Discussion

The head priest had already made a note of what was going to be discussed. The topics were as follows:

1. What did God create this world with? When did He create it? Why did He create it?
2. Is God Muheet-e-Kul? (Does He encompass everything?)
3. Is God Just, as well as Kind? How can He be both at the same time?
4. What is the proof for the Qur-aan, Bible and Wade (Holy Book of the Hindus) to be the words of God?
5. What is the definition of success and how can one attain it?

When the time for the discussions had commenced, none of the groups were prepared to go first onto the stage. Hadhrat Nanotwi *(rahmatullahi alayh)* argued that Islam is the last religion to come on Earth, hence we will be the last to speak. This to and fro continued until 4:00 p.m. In this way the whole day was wasted.

The reason for this hesitation was that whoever commenced the talk first will be on a back foot because the other groups will be able to counter his arguments. They tried their best to get the Muslims to deliver the first lecture so that they could object to all their arguments. The Muslims understood this very well and therefore refused to take the stage first.

Eventually at 4:00 p.m. the Christian, Aryan and Sanatan Dharma leaders all ganged up against Hadhrat Nanotwi *(rahmatullahi alayh)* and insisted that he commences the programme by delivering the first lecture. Hadhrat *(rahmatullahi alayh)* eventually relented and took the stage.

Keeping in mind the above five questions, Hadhrat Moulana *(rahmatullahi alayh)* commenced his talk in all earnestness, discussing each topic in great detail. He started off by discussing the greatness and the qualities of Allah Ta'ala, the presence of Allah Ta'ala, Allah Ta'ala being One with no partner, the compulsion of obeying our creator. He also discussed Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ being the final Prophet of Allah Ta'ala, that he cancelled all other religions and that Islam is the final and true religion. The shariah of Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cancelled off all other religions, the miracles of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the logical explanation of why we shouldn't be worshipping idols, the Wade not being a divine book, the interpolation and change of other Divine books and the absence of a strong chain of narrators in any of their quotations. In this way Hadhrat *(rahmatullahi alayh)* continued his lecture in such a way that the entire crowd was left awestruck. Other speakers were at a total loss for words when they heard this dynamic lecture. Hadhrat Moulana's talk had caught the hearts of all those who were present. The redness in the faces of the European priests showed their embarrassment and loss for words. The Hindu pundits sat speechless and could not utter a single word. No one could object to any of Hadhrat Moulana's points.

After speaking for about an hour, Hadhrat Moulana *(rahmatullahi alayh)* ended his lecture and opened the floor for any questions. No one had the courage to ask anything. A Murtad (renegade) from Peshawar, by the name of Muhyud Deen who had left Islam and become a priest stood up and made four objections to Hadhrat's lecture. All the questions were

unrelated and even the non-Muslims began laughing and jeering at his silly questions.

Pastor Muhyud Deen in a fit of anger began hurling abuse against Hadhrat Dawood *(alayhis salaam)* and Hadhrat Sulaymaan *(alayhis salaam)* accusing them of engaging in filthy, indecent actions. He went on to explain that this may not be mentioned in the Qur-aan but is definitely mentioned in the Bible and the Qur-aan testifies that the Bible is a divine book of God.

Hadhrat Moulana Qaasim Saahib *(rahmatullahi layh)* took the stage and answered the priest by saying, "Indeed we believe in the Bible and indeed the Qur-aan testifies that the Bible is a divine Book, but we believe in the Bible that was revealed to Hadhrat Isa *(alayhis salaam),* not the concocted Bible that you have today. We cannot believe in the present-day Bible as there are many changes made to it."

Muhyud Deen stood up again and said, "If you can prove that the Bible has been changed, we can draw a close to this debate immediately." Hadhrat Nanotwi *(rahmatullahi alayh)* very calmly replied, "Very well. We will prove it to you right now." He called Moulana Abul Mansoor Dehlawi *(rahmatullahi alayh)* to the stage and asked him to expound on this point. Moulana came to the stage and commenced his talk saying, "The Bible has many changes and alterations in it. Today, I am going to only present one of these changes which is sufficient to render the entire Bible unreliable. In the 7th lesson, Chapter 5, in the writings of John, this statement is found,

> *'There are three who will bear testimony to the sky, the father, the word (Jesus) and The Holy Ghost and all these three are one.'"*

He then went on to explain that, "This edition of this Bible was printed in Mirzapur under the guidance and auspices of very senior pastors and

priests. In the year 1870 C.E. it was carefully translated into Urdu from Hebrew. As a footnote on this particular verse, the priests of Mirzapur have written that this verse cannot be found anywhere in the original text of the Bible."

When Moulana said this, immediately all the priests objected saying, "It can never be that this is written in the Bible printed by our churches. This is an outright lie and we are not prepared to accept it." As they were shouting and protesting, Hadhrat Moulana *(rahmatullahi alayh)* sent someone to quickly bring a copy of the Bible from the Christian's tent. He immediately brought a copy, opened to the page and placed it before the priests. They picked up the Bible, looked at it very closely and pondered over its contents. Suddenly their faces changed colour and they began looking at each other in embarrassment. There was total silence for a long time. They hung their heads in shame and could not utter a single word. The crowd began calling out in one voice, "What answer do you have for this?" The silence continued for some time and they had absolutely no answer for the crowd. One of the British Priests turned to Muhyud Deen in anger saying, "If you had maintained silence, we would not have to face this disgrace today."

When Muhyud Deen saw that everyone was laughing at him, then in order to save face he said, "This is not *tahreef* (changing) the Bible, this is just adding a few laws and removing a few laws." Moulana Qaasim Saahib *(rahmatullahi alayh)* replied, "Adding and removing a few laws makes the Bible even more unreliable. Who knows which laws and regulations have been removed and what new laws have been added. This is exactly what we are saying regarding the Bible. You have said with your own mouth that the Bible is unreliable because of the additions and subtractions you have made."

The British priests began staring at Muhyud Deen in an attempt to keep him quiet. By now they had already suffered enough embarrassment. Muhyud Deen quietly moved to the back of the crowd and remained silent for the rest of the day.

Mr Nolis, who was the head of this fair, quickly came to the stage and in an attempt to redeem the situation said, "This statement added into the Bible and the footnotes written by the priests of Mirzapur is indeed correct. To be man enough and print it in the Bible is an indication of our truth and honesty. What is wrong is wrong and we clearly say it. We do not deny it. That is why we included it into the footnotes. We don't justify the wrong by saying that it is right.

Moulana Abul Mansoor Dehlawi *(rahmatullahi alayh)* immediately stood up and said "Mr Nolis! When did we ever say that you have lied or that Christians speak lies? You have spoken the truth. It is your religion that is false and you have just confessed to the fact that your religion is false." Hadhrat Nanotwi *(rahmatullahi alayh)* stood up and added this one more statement, "If it is that this one verse has been added, then why don't you remove it from the Bible and repent from the belief of trinity?"

Mr Nolis began twisting in his chair. His face turned red and he had no words to say. Even if he wanted to say something, the words just wouldn't come out of his mouth. Assessing the situation on the ground and seeing that the silence was now deafening, Hadhrat Nanotwi *(rahmatullahi alayh)* took to the stage and asked the crowd, "If one drop of urine falls into a glass of water, it will make the entire glass impure whereas the water in the glass is much more than the one drop of urine. The clean water in the glass can never purify that one drop."

When the priests heard this example, they began shouting and screaming at Hadhrat Moulana saying, "How can you resemble the Bible which is the

book of God to impure water. We are not prepared to listen to such talks from you."

Hadhrat Nanotwi *(rahmatullahi alayh)* replied, "I said that the Injeel (Bible) resembles the pure water and the additional verse that you added resembles the urine and if you are not happy with this example, I will give you ten other examples to make you understand."

"If you have a person with exceptional beauty like the beauty of Yusuf *(alayhis salaam)* but he has one eye that is squint, the one defect that he has, spoils all his beauty. All the beauty cannot put a cover over this one defect. Hadhrat *(rahmatullahi alayh)* continued explaining in this manner so that this point of the Bible being concocted and changed is properly understood by one and all. He explained further, "If an agreement on an important document is seen as doubtful in one or more areas, that makes the entire document suspect. It is strange that a document of such a nature cannot be accepted in a worldly court, how can such a doubtful book be accepted in Allah's court?"

Whilst Hadhrat *(rahmatullahi alayh)* was busy with his lecture, the head judge of Shahjahanpur came to the stage and took the seat right at the front. Hadhrat *(rahmatullahi alayh)* seized the opportunity and addressed Mr Nolis saying, "Pastor, please let the head judge of Shajahanpur decide our matter today. He passes decisions day and night in favour of some people and against others. Today he will decide our case." He then turned to the judge and asked, "If someone produces a false document and it is established that the document is false and the one who is producing the document also confesses that it is false, what does the law say in this regard?" The judge immediately responded, "Case dismissed, the document will be thrown out of court and the claimant and his witnesses will be given 14 years of imprisonment."

This was the first day of the fair. It was a severe blow to the Christians. All those present could see that Christianity was a false religion. The priests kept on coming to the stage and posing different questions and each time Hadhrat Moulana *(rahmatullahi alayh)* would reply in a most articulate manner with such apt examples that the crowd was left certain that Islam is the religion of truth. Hadhrat *(rahmatullahi alayh)* was spontaneous in his replies. He would not hesitate or think of what to say. Allah Ta'ala blessed him with such knowledge and wit that no one could corner him. Each of his examples was explained with such clarity that everyone had to accept whatever was said.

Hadhrat Moulana *(rahmatullahi alayh)* during his lecture explained so beautifully that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the seal of prophethood. He explained that all the previous shariats are now cancelled and it is not permissible to follow the shariat of any of the previous Ambiyaa. It is compulsory for all Christians, Jews, Hindus, Arya Samaj and Sanatan Dharma to follow the Shariat of Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and if anyone does not comply, he will be regarded as a rebel in the sight of Allah Ta'ala and will definitely be punished in the Aakhirat.

By means of an example Hadhrat *(rahmatullahi alayh)* explained, "The Deen of Moosa *(alayhis salaam)* and Isa *(alayhis salaam)* were excellent for their time and the Deen of Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is most excellent for our time. The time for the religions of the past has expired and this is the time for the religion of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. For example in this day and age, one cannot follow the previous governor Lord Nat Broke. Rather one has to follow the present governor Lord Latern. Similarly, in this era one cannot suffice on practicing on the religion of previous nations. He will have to follow the religion of Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. If some fool stands up and says, 'Lord Nat Broke was also a governor hence I can still follow his law,' will such an argument be accepted? Never! He will have to

follow the laws of the present government. In fact, even if Hadhrat Moosa *(alayhis salaam)* and Hadhrat Isa *(alayhis salaam)* were to be alive today, they too would have had to follow the Deen of Nabi Muhammad ﷺ."

The Christians were now sitting with their heads hanging in shame. They were desperately looking for a new strategy to save their respect. Pastor Nolis approached Hadhrat Nanotwi *(rahmatullahi alayh)* and said to him, "We have a very senior priest by the name of Pastor Scott and we wish to bring him into the debate against Islam." Hadhrat Nanotwi *(rahmatullahi alayh)* refused to allow him in as the rules of the programme clearly stated that no one else will be allowed to take part in the programme. When Hadhrat *(rahmatullahi alayh)* mentioned this, Pastor Nolis very deviously said to Hadhrat Nanotwi *(rahmatullahi alayh)*, "It seems that you are very much afraid of Pastor Scott. That is why you don't want to allow him to join into the debate." Upon hearing this, Hadhrat *(rahmatullahi alayh)* replied, "By the grace of Allah Ta'ala, I have absolutely no fear for Mr Scott. If all your priests gang up together, then too by the grace of Allah Ta'ala, I have no fear. I just wanted to determine who will be honest enough to stand by their agreements. Nevertheless, since you are the one who broke the agreement, now go ahead and say as you wish, I am prepared to take you all on."

Initially, the debate was supposed to be focused around five topics but now the pastor amended it saying that we will now discuss only one topic and that is, "What is the meaning of success and how does one attain it?" Pastor Scott stood up to deliver his lame talk, the crux of which was as follows, "Success is for a person who stays away from sins. God had seen man steeped in sin. Hence, he came down from the heavens himself in the form of the prophet Jesus. Jesus then took the sins of the entire creation and loaded it upon his head. He was then crucified and in essence gave his

life and died for our sins. He then went to Hell for three days where he suffered pain and torture on behalf of the rest of mankind. It is for this reason that we believe in Jesus as God and accept Christianity as our religion as a token of thanks and appreciation to Jesus who died for our sins." He then gave a few stories and examples of why he felt that Christianity is the way of life for every human.

After Pastor Scott's lecture, Pundit Dayanand Saraswati took the stage. He delivered his lecture in the Sanskrit language which was understood by no one. One or two Ulama present could understand this language. They explained that the crux of his lecture was as follows, "What the pastor is saying is totally unfounded. He says that success is when a person stays away from sins and does good deeds. I cannot understand these priests. God had commanded Prophet Moses to take out his shoes when he entered the sanctified area. This pastor keeps his shoes on and removes his hat. It seems that they are doing everything contrary to what God has said. How can there be success in such a religion?"

Hadhrat Nanotwi *(rahmatullahi alayh)* takes the stage

When both the speakers completed their respective lectures, Hadhrat Nanotwi *(rahmatullahi alayh)* took the stage and commenced his talk. After praising Allah Ta'ala and sending durood upon Rasulullah ﷺ, he went on to explain what success is;

"Real success is to be saved from the anger of Allah Ta'ala and the punishment of the hereafter by staying away from sins. One can only stay away from sins if one knows the definition of a sin. The pastor and the pundit both mentioned in their talks that success is in staying away from sins but they did not mention what is a sin."

He then went on to define a sin as follows; "Any action done against the command of Allah Ta'ala is a sin." However, how will one know what construes as going against the command of Allah Ta'ala? For this one has to understand the system of Nubuwwat (prophethood). One will come to know those actions that will earn the pleasure of Allah Ta'ala through the Prophets (peace be upon them). Kings pass legislation through the medium of advisors and ministers. The king does not go himself to speak to the public. In the same way Allah Ta'ala sends warnings to His creation through the medium of His prophets. It is for this reason that in every era it was compulsory to follow the Nabi of that time. Anyone who opposed the Nabi, opposed Allah Ta'ala.

This is what a sin is. When one commits a sin, punishment becomes necessary for him. The last Nabi to come was Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who informed man about the commands of Allah Ta'ala. Obeying Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is actually obeying Allah Ta'ala. Success is restricted in following Allah Ta'ala only. Whoever turns away from Allah's obedience is liable for severe punishment.

Thereafter, Hadhrat Moulana *(rahmatullahi alayh)* turned towards Pastor Scott and in a firm, strong tone said to him, "The British regarded you to be a very intelligent man but what foolish beliefs you have regarding the Creator of the heavens and the earth. Even a person with shallow intelligence will not believe what you have said. How can one ever believe that God who is completely pure, who has no faults or defects, came into the body of a human, ate and drank, urinated and defecated, got hungry and thirsty like a normal human being. He then gets apprehended by the Jews and is crucified on a cross. He then goes to hell and is punished in hell for three days. God went to hell! Who punished God in hell? Did God punish himself in hell? This is an insult to our Creator. How can the Creator become the creation? This is indeed impossible."

The entire crowd was silent as Hadhrat Moulana *(rahmatullahi alayh)* delivered his fiery talk and explained each argument with proof and substantiation.

He further addressed the pastor saying, "You claim that Christianity has brought peace on earth and people who practice Christianity have left out sins. Does not the Bible prohibit the eating of pork? As Muslims we can claim with confidence that you will never find a Muslim eating swine, yet amongst the Christians there may be only one or two who are saved from this crime. The Bible prohibits the drinking of alcohol. How many Christians can claim that they are innocent of this crime? Look at adultery and fornication especially in Christian countries like Britain. Mr Scott! Can you recall what the newspapers carried recently regarding the number of illegitimate children born and thrown onto the streets abandoned by their mothers? Is this not a terrible sin? There are many other examples of clear sins mentioned in the Bible yet its followers continue perpetrating it without any embarrassment or shame." All the priests on the stage sat with their heads hung in shame. They were left dumbstruck with no words to express.

On the third day of the Jalsah, an English priest stood up and said, "We don't believe that Jesus is God. We believe that Jesus is a Prophet of God." Hadhrat Nanotwi *(rahmatullahi alayh)* immediately stood up and turned towards the other priests saying, "He is rejecting your fundamental belief of trinity. If Jesus is a Prophet of God then what is the meaning of your belief of trinity. Now explain, "Is Jesus God? Or is he the Prophet of God?"

The entire crowd remained silent. No one dared to say anything more. The pin-drop silence continued for some time. What were they going to say? They had no answers to explain their most fundamental belief of

trinity. Everyone remained glued to their seats waiting to see who will stand up and give an answer.

Eventually, Pastor Nolis who was the host of this fair stood up shouting and screaming in the crowd saying that no matter, who says what, Christianity is still the religion of the Truth. The other priests also stood up and began shouting and screaming. At the same time Pundit Dayanand Saraswati also stood up blurting out something but by now, no one could coherently hear anything.

A priest stood up and mentioned to Hadhrat Nanotwi *(rahmatullahi alayh)*, "In your talk you mentioned the miracle of the Prophet Saalih (peace be upon him) and how he miraculously brought out a huge camel from a rocky mountain. This was a miracle of the Prophet Saalih. What miracles can you do?" The priest probably thought he would silence Hadhrat Moulana by challenging him to perform a miracle. Hadhrat replied, "Miracles are performed by prophets and I am not a prophet. However, I will also be able to do something in accordance to my status. What is it that you want me to show to you?"

The priest replied, "If you can make this tree speak in your favour and accept what you are saying, then I will also accept Islam as the religion of truth."

Hadhrat Nanotwi *(rahmatullahi alayh)* replied, "Let alone this tree, I will get your heart to bear testimony to what I am saying, but even then, you will not accept Islam." The priest said to Moulana, "If you accomplish such a feat, this toilet cleaner will bring faith in what you are saying."

Hadhrat Nanotwi *(rahmatullahi alayh)* replied, "Yes, this toilet cleaner and these shoe menders will all accept Islam but you will never accept."

The priest said, "Do you think that I will evade the truth." Hadhrat *(rahmatullahi alayh)* replied, "Precisely! You will do exactly that." Thereafter, Hadhrat Nanotwi *(rahmatullahi alayh)* requested everyone to remain silent and a voice was heard calling out,

لَا إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

There is no God besides Allah and Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ is the messenger of Allah

Moulana asked the crowd whether they heard the voice or not. The entire crowd replied, "Yes we heard it." Moulana then asked them, "Where did this sound come from?" Everyone remained silent. Thereafter, Hadhrat Moulana *(rahmatullahi alayh)* asked, "Who is there? Where are you speaking from?"

The voice replied, "I am the heart of so and so priest and I am speaking from inside his chest." Moulana then asked, "Do you know who I am?" The voice replied, "You are Moulana Qaasim." "What do I say?" asked Moulana. The voice replied, "You say لا إله إلا الله محمد رسول الله." After witnessing this miracle, the priest still did not bring Imaan. However, others who were present brought Imaan.

When the Christian priests saw this, they immediately stood up and walked away saying, "Everything is now over and we are not prepared to listen to anything else."[1]

Hadhrat Nanotwi *(rahmatullahi alayh)* performed his Asr Salaah and again took the stage. Everyone thronged around him to hear what he had to say. Hadhrat *(rahmatullahi alayh)* commenced by saying, "I really wanted

[1] *Malfoozaat-e-Faqeehul Ummah*

the priests to listen to what I have to say but unfortunately before the end of this programme they all stood up and ran away from the battlefield. Perhaps they could not tolerate any more disgrace. They could not give me a single answer to the questions I posed to them whilst we had given them strong answers to every question of theirs. If they have any shame, they will never take on another Muslim.

In Shahjahanpur on that day, the Muslims had won the debate and everyone was talking about how the Christians fled from the programme. Pastor Muhyuddeen once again came into Islam and repented for having left the Deen. He then spent the rest of his life as a Muslim and passed away with Imaan. This debate became the means of many Muslims strengthening their Imaan. Some Muslims who had doubts in their Imaan cleared out these doubts and became firm and strong in their Deen.

Arya Samaj and Pundit Dayanand Saraswati

Pundit Dayanand Saraswati was also present at the debate in Shahjahanpur. He hailed from the province of Gujrat where he spent his childhood years. He had studied the Sanskrit language and read many of the Hindu books. He opposed the worship of idols and believed in the worship of only one God. He commenced a new sect called the 'Arya Samaj'. He wrote a book called 'Satya Prakash' in which he explained his new founded beliefs. In it he wrote against many of the Hindu practices but also spoke ill of the Qur-aan Shareef, Kabah Shareef, etc. A wealthy Hindu printed thousands of this book and distributed it free of charge to the public.

In July 1878 he went from village to village delivering public talks and promoting his new founded religion. He eventually reached Roorkee and put up camp here. For days on end he delivered public talks speaking out

against Islam. The Muslims of Roorkee requested Hadhrat Nanotwi *(rahmatullahi alayh)* to come and defend Islam in their village.

Hadhrat *(rahmatullahi alayh)* was not well at that time but he immediately sent his students. Hadhrat Shaikhul Hind *(rahmatullahi alayh)*, Hadhrat Moulana Fakhrul Hasan Gangohi *(rahmatullahi alayh)* and Moulana Abdul Adl *(rahmatullahi alayh)* came to Roorkee to assess the situation. They walked throughout the night from Deoband and reached Roorkee early in the morning. Some of the people of Roorkee came to the pundit and said to him, "These Ulama came from Deoband to meet you. If you have any questions or objections you may present it to them and they will answer it for you." Punditjee evaded the whole topic and said, "I have no need to talk to any of them nor do I wish to challenge them to a debate. Yes, If Moulana Muhammad Qaasim has to come, then I will talk and discuss with him." He refused to discuss anything with these Ulama who were then forced to return to Deoband. They explained to Hadhrat Nanotwi *(rahmatullahi alayh)* all that had happened.

After a few days, many letters reached Hadhrat Nanotwi *(rahmatullahi alayh)* that punditjee is creating a commotion in Roorkee. He is challenging the Ulama in every talk of his. Besides speaking out against Islam, he is making a full out attack against Sayyidina Rasulullah ﷺ and the Qur-aan-e-Kareem. There is no one in the city who has the courage to stand up against him and if Hadhrat Moulana comes to Roorkee it will be a great support for the Muslims and perhaps he will be silenced forever.

Hadhrat *(rahmatullahi alayh)* realised that there was only one way to overcome this problem and that was to go himself to Roorkee despite his ill health. He forced himself to travel with the intention of protecting the integrity of Rasulullah ﷺ. His students accompanied him on this

journey. They reached Roorkee the next day. By now everyone knew the personality of "Moulana Qaasim Nanotwi". The lectures that he delivered in Shajahanpur in front of the priests brought great fear to those who opposed Islam. They had second thoughts on challenging the Muslims again in public. Punditjee was also present in these debates and he was well aware of Hadhrat Moulana's knowledge and popularity. On the other hand when the Muslims heard that Hadhrat Moulana was arriving, it brought immense happiness to them. They welcomed Hadhrat in Roorkee and many of them gathered around his residence. Hadhrat Moulana sent a note to Dayanand Saraswati asking him to set a time and venue for the discussion. Reality now hit home and punditjee suddenly got cold feet. He started offering excuses and refused to speak to Hadhrat Nanotwi *(rahmatullahi alayh)*. Hadhrat sent a second and then a third note requesting a time to meet, but Mr Saraswati refused to leave the protection of the army barracks.

When Hadhrat *(rahmatullahi alayh)* realised that punditjee was not going to respond, he took a few of his friends and went himself to the army barracks to meet him. On the way he met a British Colonel who requested Moulana to come to his home. He brought a vehicle and escorted Hadhrat Moulana. He asked Moulana a few questions and was impressed at how Moulana answered the questions. He then asked him why he had come to Roorkee to which Moulana explained the entire incident of Pundit Dayanand Saraswati and his talks against Islam. The colonel sent some of his staff to bring the pundit to his home. When he arrived, he asked the pundit why he refused to speak to Hadhrat Moulana. "When you deliver your lectures, you speak in public gatherings, so why don't you wish to speak and discuss with Moulana in public," asked the Colonel. The pundit replied that he feared that there may be riots in the crowd if the debate was held publicly. The Colonel promised that they would control the crowd and that no rioting will take place. Despite this guarantee Mr

Saraswati was still not ready to debate with Hadhrat Moulana in public. Gradually, Moulana requested him to discuss his issues in that gathering where there were only about 10 people present. Punditjee replied "I did not come here prepared for a debate." Moulana gave him some time to prepare but unfortunately the pundit was not courageous enough to discuss anything with Hadhrat Moulana.

When he realised that there was no way out for him, one night he quietly slipped out of his residence and escaped from Roorkee. The next day they realised that punditjee had fled and was nowhere to be found.

Hadhrat Moulana then instructed his students to go around the town and deliver talks in different areas explaining the wrong beliefs of the Arya Samaj. For 15 days Hadhrat Shaikhul Hind *(rahmatullahi alayh)* and Moulana Fakhrul Hasan *(rahmatullahi alayh)* continued delivering lectures in different areas. On the last day it was announced that Hadhrat Nanotwi *(rahmatullahi alayh)* himself will deliver a lecture. The news spread like wildfire and people from all over flocked to listen to Hadhrat's Bayaan.

The atmosphere in Roorkee was buzzing with the talk of Hadhrat Nanotwi's upcoming lecture. The time had come to stand up in the defence of Islam, to show the world the truth of Islam and the falsehood of other religions. For three days Hadhrat *(rahmatullahi alayh)* continued with a series of lectures explaining the beauty of Islam in great depth. The crowd was filled with Muslims, Christians, Hindus and the British Police. Hadhrat *(rahmatullahi alayh)* explained each point with proofs from the Qur-aan and Hadith as well as with logical proofs. He explained the pundit's weird theories and opened up the entire discussion to the public in such a way that anyone could understand how corrupt the beliefs of the Arya Samaj were. He also explained in detail the belief of Tauheed, Risaalat and the concept of Aakhirat. Everyone Muslim and Non-Muslim

were impressed with Hadhrat's talk and no one was left with any objections in their minds.

Dayanand Saraswati in Meerut

After a few months, punditjee suddenly surfaced in Meerut and once again started his same nonsense of speaking out against Islam and Rasulullah ﷺ. When Hadhrat Nanotwi *(rahmatullahi alayh)* heard about this, he immediately proceeded to Meerut to oppose punditjee. He made enquiries of where Mr Saraswati was living and went to meet him. He knocked on the door and asked for him. Punditjee was forced to come out and meet Hadhrat Nanotwi *(rahmatullahi alayh)*. They began a light conversation when Mr Dayanand Saraswati made an objection to Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* saying, "The Muslims believe that the Loh-e-Mahfooz contains the information of all the creation from the beginning of time till the end of time. This Loh-e-Mahfooz must indeed be a very huge book. I wonder where they could be storing this book?" Mr Saraswati continued ridiculing the Muslims with their belief regarding the Loh-e-Mahfooz.

Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* was a man of great wisdom and wit. He did not answer the Pundit immediately but tactfully changed the topic and began speaking about some other unrelated topics. He then asked the pundit how old he was to which he replied that he was 70 years old. Moulana then started asking him some other questions regarding where he was born, where he spent his childhood, where he obtained his knowledge, etc. Punditjee enthusiastically began narrating his entire life history, where he grew up, which books he studied, who were his teachers and friends, etc. In this vein, Mr Saraswati continued speaking about his achievements and accolades. Moulana then asked him, "Do you still remember all the incidents that occurred in your lifetime,

your youth, your middle age and now old age." The pundit replied, "Of course I remember all these occurrences as if they happened yesterday. I have a very good memory." He carried on praising himself and boasting about his excellent memory. Hadhrat Moulana then seized the opportunity and said, "Lalajee, in this small head of yours which is not even one hands span in length, you have stored the memory of 70 years. The information of so many books, the discussions you had with people etc. is all stored in this small little brain. How is this possible?" The Pundit was silent for a moment. Moulana continued, "The example of the Loh-e-Mahfooz is in your brain. It is surprising that you ask a question like this when you have the answer within your body. Did you ever doubt your brain? How is it possible for seventy years of information to be stored in such a small place? The people before us lived for over a thousand years and their memories were much more powerful than ours. The information of 1000 years was stored in their memories. Would it be necessary for the information of thousands of years to be stored in a huge book that the earth and sky cannot contain? Can you not fathom the Qudrat (power) of Allah Ta'ala, how He can condense so much information in such a small place?" Mr Saraswati was silent throughout Moulana's explanation. He had no answers to give to Hadhrat Moulana.

Thereafter Hadhrat Moulana *(rahmatullahi alayh)* asked him, "You stipulate a date and time and we will have a public discussion. Punditjee replied "I do not want to discuss anything in public because I fear there may be problems; I do not want to cause any kind of problems." Hadhrat *(rahmatullahi alayh)* said to him, "When you speak ill of Islam and Nabi صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ in public, then do you not fear any problems? How strange is this?" After this, the pundit was not prepared to have any discussions with Hadhrat *(rahmatullahi alayh)*. Eventually, Hadhrat Nanotwi *(rahmatullahi alayh)* said to him, "I'll give you some time to think about it. You decide a place and a time and we will meet you over there." Saying

this he left for his residence. The next day, the news spread that Mr Dayanand Saraswati had quietly disappeared from Meerut. No one knew where he had gone. No one ever heard anything about the Pundit Dayanand Saraswati again. Perhaps he disappeared and remained in hiding for the rest of his life.

Many years later, Moulana Abdul Ali Meeruti compiled all the objections of the Arya Samaj and Hadhrat Nanotwi's answers to them. This was published in a book called *"Turki ba Turki"* in the year 1296 A.H.

Confronting the Shias

When Hadhrat *(rahmatullahi alayh)* completed the debate with the Christians in Shajahanpur, some Muslims from a nearby village sent a letter to Hadhrat requesting him for help. Mainly shias lived in that village and they would always taunt the Sunni Muslims. They requested Hadhrat to come and advise them and help pick up their spirits. Hadhrat *(rahmatullahi alayh)* immediately accepted their invitation and proceeded to their village. The shias also heard of Hadhrat's arrival. Thus they quietly brought four of their mujtahids (shia ulama) from Lucknow to attend Hadhrat's programme. They strategically placed themselves in the four corners of the crowd and each prepared ten questions which they planned to pose in the middle of the talk. If Hadhrat *(rahmatullahi alayh)* answered the question of one person the next person would stand up and thereafter the third and fourth person. In this way the entire programme would be disrupted and Hadhrat's time would go in answering their objections. Allah Ta'ala planned it such that a large crowd of Sunni Muslims gathered for Hadhrat's talk but at the same time the shias also gathered as many of their people as they could. Their plan was to disgrace Hadhrat Moulana *(rahmatullahi alayh)* on the stage. The entire place was crowded with people. There was no place to sit. In the meantime, the shia

mujtahids took their places and prepared to pose their objections and disrupt the lecture. Allah Ta'ala says, "You plan and Allah Ta'ala plans and Allah Ta'ala is the best of planners." Look at how Allah's help had come. When Hadhrat *(rahmatullahi alayh)* commenced his lecture, Allah Ta'ala inspired his heart and without prompting, he began speaking about each of the objections that the shia mujtahids had prepared. As each of them was about to stand up and object, Hadhrat *(rahmatullahi alayh)* immediately explained the objection and the answer. With ease and peace Hadhrat *(rahmatullahi alayh)* answered all the objections without his talk being disrupted in any way. The shias were so impressed with the talk that many of them made taubah from shiasm and accepted Islam. The shias had to drown themselves in shame.

They once again planned to humiliate Hadhrat Moulana to level the score with him. They prompted a shia youngster to act like a Janaazah in a bier which they brought in front of Hadhrat *(rahmatullahi alayh)* requesting him to perform the Janaazah salaah. They had planned that as Hadhrat recites the second takbeer, this person would jump up from the bier and make a laughing stock of Hadhrat *(rahmatullahi alayh)* in the midst of the Janaazah Salaah. Hadhrat Moulana respectfully excused himself saying, "I am a Sunni and you are a shia. Our religions are different and the manner we perform Salaah is also different." They replied by saying, "A Buzurg is a Buzurg to all and we respect all saintly people. Please perform the Janaazah Salaah." Based on their insistence, Hadhrat *(rahmatullahi alayh)* agreed to perform the Janaazah Salaah. As the people formed the saffs (lines), signs of anger could be seen on Hadhrat's face and his eyes turned red. When they asked him to lead the Salaah, he went forward and commenced the Salaah. After the second takbeer, contrary to their plans, there was no movement in the bier. Some of the shias began coughing and making sounds to alert him to stand up to no avail. After completing the fourth takbeer and making salaam, Hadhrat *(rahmatullahi alayh)*

turned around and in an angry tone said, "He will never wake up until the day of Qiyaamah." When they heard this they realised that this youngster had indeed died. The shias began screaming and shouting in anger and grief. Instead of embarrassing Hadhrat *(rahmatullahi alayh),* they were themselves embarrassed. Many shias who witnessed this karaamat of Hadhrat *(rahmatullahi alayh)* repented from shiasm and accepted Islam. How true is the Hadith of Rasulullah ﷺ;

مَنْ عَادٰى لِيْ وَلِيًّا فَقَدْ اٰذَنْتُهُ بِالْحَرْبِ

Who has enmity for a wali (friend) of mine, I declare war with him.

Chapter 13

Publications

The conditions in India, after the Mutiny in 1857, began deteriorating very rapidly. New challenges faced the Muslims on different fronts. On one front they had the British Government to contend with and on the other front Christian missionaries were working day and night trying to convert Muslims to Christianity. At the same time, Pundit Dayanand Saraswati began opposing Islam openly and began hurling abuse against Rasulullah ﷺ. Shiasm was gaining momentum and had taken root in Muslim communities. All these challenges were before Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* and by the grace of Allah Ta'ala he stood up bravely against each one of them.

He saw a great need to educate the public on each of these issues. Hadhrat Moulana therefore began writing many books on these issues to clear any doubts lurking in the minds of the Muslims. In his short life, Hadhrat Moulana had written many kitaabs which were of great benefit for the Ummah and will *insha Allah* remain beneficial for the Ummah till the end of time.

Hadhrat Nanotwi *(rahmatullahi alayh)* had commenced a completely new manner of presenting his books. He would first present his arguments and then support each argument with proofs from the Qur-aan and Hadith as

well as with logical proofs. Such books were not produced in the past. Each topic was discussed in great detail and the most amazing aspect was that this knowledge flowed from his heart directly onto the paper before him. He neither had any reference books in front of him, nor would he refer to the publications of other authors. Whatever he wrote was from the treasure chest of his knowledge. The level of his books were so high that leave alone the public, an average to good Aalim would find much difficulty understanding his kitaabs. Although he was very proficient in Persian, most of his books were written in Urdu.

Below are the names of some of his books with a brief introduction to each book.

1. Jamaal-e-Qaasimi

This is a little booklet written in reply to a question that was sent to him from Moulana Jamaaluddeen A'lawi Ad-Dehlawi *(rahmatullahi alayh)*. He requested Hadhrat to give an explanation to the terms, *"Wahdatul Wujood"* and *"Simaa-e-Mauta"* which are normally used by the Sufis. Hadhrat *(rahmatullahi alayh)* gives a detailed explanation to both these terminologies.

2. Maktoobaat-e-Qaasimi

This is a compilation of Hadhrat's letters to a mureed of his by the name of Khalifah Basheer Ahmad Deobandi. He was working for the government and would regularly write about his *haalaat* (spiritual conditions) to Hadhrat Nanotwi *(rahmatullahi alayh)*. This book contains the advices Hadhrat *(rahmatullahi alayh)* had given to him.

3. Fuyooz-e-Qaasimi

This is a compilation of many letters written by Hadhrat Nanotwi *(rahmatullahi alayh)*. Some are in Arabic and some are in Urdu. The topics discussed in this book are as follows:

1. Are the shias Muslim or Kaafir?
2. Visiting the graves. In this article Hadhrat *(rahmatullahi alayh)* strongly explains the prohibition of women visiting the graves
3. Lamenting over the calamities of the Ahl-e-Bayt (family of Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ)
4. The incident of Karbala
5. What is Zul Fiqaar?
6. Inheritance of Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
7. Intercession of the Ahl-e-Bayt
8. Hayaatun Nabi
9. A'liyun Maulahu
10. Imaam Ghazaali *(rahmatullahi alayh)*
11. Accusations against Hadhrat Umar رَضِيَ اللّٰهُ عَنْهُ
12. The mas-alah of Fidak
13. Jumu'ah in the villages
14. Tasawwur-e-Shaikh
15. The wisdom in the laws of Allah Ta'ala
16. The kufr or Imaan of Yazeed
17. Taking an oath in something other than Allah Ta'ala
18. The Qiraat in Salaah
19. Bid'at and Sunnah
20. Ilmul Ghaib (knowledge of the unseen)
21. What is the nafs?

4. Lataaif-e-Qaasimi

This is also a compilation of 9 letters written by Hadhrat Nanotwi *(rahmatullahi alayh)*. One letter is that of Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)*. A Persian poem of Hadhrat Nanotwi *(rahmatullahi alayh)* is also included at the end of this book. Hadhrat *(rahmatullahi alayh)* discusses the following topics in these letters;

1. Hayaatun Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
2. Taraaweeh Salaah
3. The importance of Ilm-e-Deen
4. Collaterals and Interest

5. Tasfiyatul Aqaaid

Sir Sayed Ahmed Khan had concocted many beliefs which he interpreted himself from the Qur-aan and Hadith using his own mind and understanding. Hadhrat Moulana *(rahmatullahi alayh)* in this booklet refutes these beliefs and explains the correct beliefs of the Ahlus Sunnah wal Jamaah.

6. Tuhfa-e-Lahmiyyah

This 12 page booklet that explains all the objections the Hindus made against Muslims eating meat.

7. Asraar-e-Qaasimi

This book contains the answers to a few questions that were posed to Hadhrat Nanotwi *(rahmatullahi alayh)* by Moulana Siddeeq Muradabadi regarding the Qur-aan Shareef.

8. Al-Haqqus Sareeh

This book discusses the 20 rakaats Taraaweeh Salaah with proofs and dalaail.

9. Tauseequl Kalaam

This is a detailed explanation of the mas-alah of Qiraat Khalfal Imaam. Hadhrat Moulana *(rahmatullahi alayh)* explains in detail the viewpoint of the Hanafis together with proofs from the Qur–aan and Sunnah.

10. Intisaarul Islam

This book was written two years before Hadhrat *(rahmatullahi alayh)* passed away in the year 1295 A.H. This book is a refutation to all the objections posed by Pundit Dayanand Saraswati.

11. Jawaab Turki ba Turki

This book was written against a book written by Pundit Dayanand Saraswati. Hadhrat *(rahmatullahi alayh)* was extremely ill and could barely write at that time. His student, Moulana Abdul Ali Meeruti wrote down whatever Hadhrat *(rahmatullahi alayh)* spoke and compiled these advices in a book form.

12. Qiblah Numa

This book is made up of 104 pages. This is an explanation of an objection made against the Qiblah. Hadhrat *(rahmatullahi alayh)* gives all the necessary explanations and answers to these objections.

13. Hujjatul Islam

This booklet is made up of 45 pages. In essence, this book is an ocean in a cup. It discusses many topics but very concisely. Topics discussed are as follows;

1. The protection of Islam
2. Rejection of other religions
3. Answers to objections against Islam
4. Innovations in Deen

and many other topics

14. Hadiyyatush Shia

During the era of Hadhrat Nanotwi *(rahmatullahi alayh)*, the evils of Shiasm began spreading their tentacles in every direction. In every area Muslims were converting to shiasm. Hadhrat *(rahmatullahi alayh)* had written a detailed book explaining the deviated views of the shias and the correct beliefs of the Ahlus Sunnah wal Jam'aah.

15. Taqreer-e-Dil Pazeer

This book is an invitation to non-Muslims especially the atheists and agnostics. Hadhrat *(rahmatullahi alayh)* in this book explains logical proofs showing the oneness of Allah Ta'ala and the existence of a Creator. He also discusses the false beliefs of Christians, fire worshippers and Hindus.

16. Tahzeerun Naas

This 40 page booklet is a reply to a question that was put forward to Hadhrat Nanotwi *(rahmatullahi alayh)* regarding Khatm-e-Nubuwwat (finality of prophethood).

17. Aab-e-Hayaat

This book discusses the mas-alah of "Hayaatun Nabi" i.e. Rasulullah ﷺ being alive in his grave. Hadhrat Shaikhul Hind *(rahmatullahi alayh)* says that, "I studied this entire book sabaq by sabaq under Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. Hadhrat *(rahmatullahi alayh)* wrote this book when the shias were claiming that Hadhrat Abu Bakr *(radhiyallahu anhu)* stole the inheritance of Rasulullah ﷺ. Hadhrat *(rahmatullahi alayh)* explains that inheritance is only when a person dies whereas Nabi ﷺ is still alive, so where is the question of inheritence.

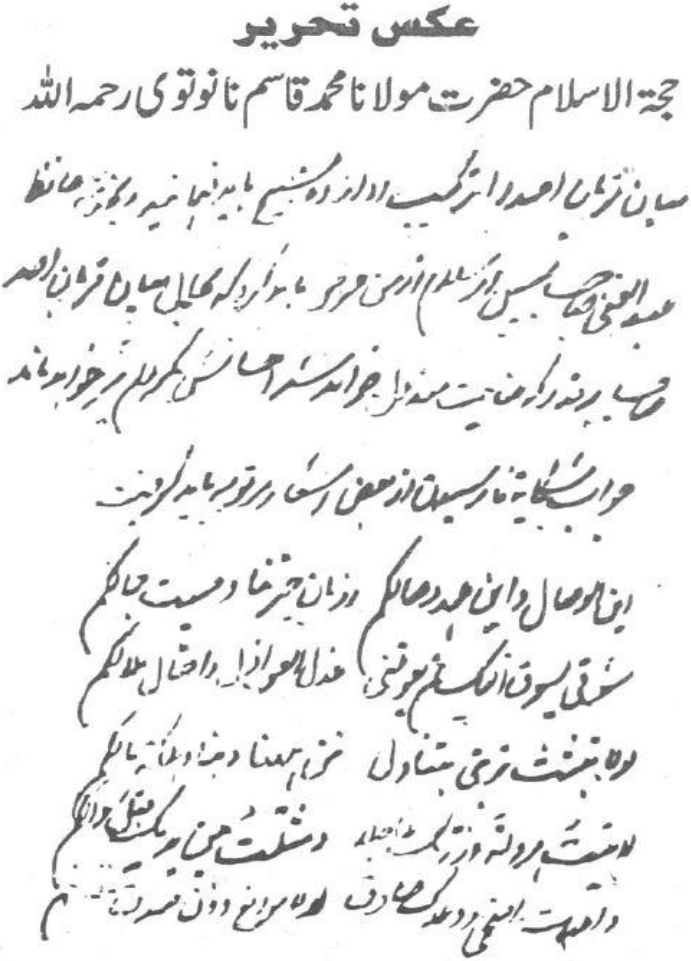
When Hadhrat Moulana *(rahmatullahi alayh)* intended to go for *Hajj,* he thought of taking a gift for his Shaikh, Hadhrat Haji Imdaadullah Saahib *(rahmatullahi alayh)*. Thus he chose his book titled 'Aab-e-Hayaat' as a gift. When he reached Makkah Mukarramah, he presented the book to Hadhrat Haji Saahib *(rahmatullahi alayh)* who requested him to read it out to him. Haji Saahib *(rahmatullahi alayh)* fixed a certain time for it to be read and he listened attentively to the entire book. He also suggested a few corrections at certain places. Thereafter he said, "The tongue of Shams Tabrez was Moulana Rumi *(rahmatullahi alayh)* and Moulana Muhammad Qaasim is my tongue. Whatever thoughts are inspired into my heart, are interpreted by him."

Hadhrat Moulana Ya'qoob Saahib *(rahmatullahi alayh)* used to speak about the high level of Hadhrat Moulana Qaasim Saahib's kitaabs. He once mentioned, "I studied Hadhrat Moulana's book "Aab-e- Hayaat" six times. Only now am I getting to understand a few aspects from it.

Hadhrat Moulana Ashraf Ali Thanwi *(rahmatullahi alayh)* has mentioned, "I cannot understand the written works of Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* and I am such that I cannot manage to study very intensely with deep thinking and pondering. It is for this reason that I cannot take the blessings of Hadhrat's kitaabs. I appease myself by saying that there are many other books available for us to study and learn the necessary aspects of knowledge, so why must I go through all this difficulty."

May Allah Ta'ala reward Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* abundantly. Indeed he has left an excellent legacy for the Ummah. In his short lifespan he has done such an excellent service for Deen that perhaps many Ulama together would not have been able to do so.

Sample of Hadhrat Moulana's handwriting:



Chapter 14

The last Days of his Life

Hadhrat-e-Aqdas, Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)* had proceeded for haj in the year 1295 A.H. (1878 C.E.). This was the haj in which many great Ulama of the time were all present. On the way back from this haj, Hadhrat *(rahmatullahi alayh)* fell very ill on the ship. There was no proper medication available, as a result of which Hadhrat's sickness increased by the day. Many other passengers were also very sick on this journey and daily one or two people passed away. Hadhrat *(rahmatullahi alayh)* began losing strength and it became difficult for him to even stand up on his own. The doctor on board kept on administering medication to Hadhrat *(rahmatullahi alayh)* and by the grace of Allah Ta'ala, his health improved.

The ship stopped for a few days in Adan but no one was allowed to leave the ship due to their ill health. People brought lemons and naartjies on board and when Hadhrat *(rahmatullahi alayh)* began eating this, he found a remarkable improvement in his health. He continued in this manner until the ship reached Bombay. Three of his companions remained with him throughout this journey looking after him and taking care of his needs. They were Moulana Muhammad Ya'qoob Saahib *(rahmatullahi alayh)*, Moulana Muhammad Muneer Saahib *(rahmatullahi alayh)* and Hakeem Mansoor Ahmad from Moradabad. By the time they reached Bombay,

Hadhrat *(rahmatullahi alayh)* found a marked improvement in his health to the extent that he could now stand up on his own. He was advised to stay for a few more days in Bombay and do some treatment before taking the train to Delhi. After 3 or 4 days of treatment in Bombay, Hadhrat *(rahmatullahi alayh)* regained his strength and then left for Deoband by train. By the time Hadhrat *(rahmatullahi alayh)* reached home, he was feeling much better, but was suffering from a tight chest and a bad cough. Whilst speaking, he would break out into a heavy bout of coughing but despite all of this, he continued his lessons of Tirmizi Shareef.

In this illness Hadhrat *(rahmatullahi alayh)* travelled to Roorkee and Meerut to challenge Pundit Dayanand Saraswati and delivered many lectures for hours on end which caused his health to further deteriorate. Hadhrat's condition continued like this for the entire year. His health would fluctuate, sometimes for the better and sometimes for the worse. Prior to this illness it was his habit never to take any medication, however, now Hadhrat *(rahmatullahi alayh)* meticulously took his medication on time.

Treatment

Hakeem Mushtaaq Ahmad was a close friend of Hadhrat Nanotwi *(rahmatullahi alayh)*. He was intelligent, experienced and a master in the field of medicine. He had taken it upon himself to treat Hadhrat Moulana *(rahmatullahi alayh)*. He deeply loved Hadhrat Moulana and had great confidence in him. Thus, he seized the opportunity to treat Hadhrat. He would prepare and administer the medication himself and would take note of the difference in Hadhrat's health. Despite all his efforts, Hadhrat's sickness only increased. The medication had no significant effect on his cough and the tightness in his chest only worsened by the day.

Another friend from Muzaffarnagar, Dr. Abdur Rahmaan, heard about Hadhrat's illness. He presented himself to Hadhrat Moulana and offered to take him to Muzaffarnagar for treatment. Hadhrat Moulana accepted the offer and proceeded to live with the Doctor for some time there. In the initial stages of the treatment, Hadhrat *(rahmatullahi alayh)* felt much better. His health improved and it seemed that he was on his way to recovery. Although Dr. Abdur Rahmaan used the best Unani, Allopathic and Ayurvedic medication, but as time passed, it seemed there was no improvement in Hadhrat's health. In fact his health began deteriorating.

Hadhrat Moulana began suffering with short breath and as a result he slowly began losing his strength. He could not even walk on his own. However, despite the weakness, Hadhrat *(rahmatullahi alayh)* never complained or showed any kind of intolerance. He patiently bore the difficulties and placed all his trust in Allah Ta'ala.

Visit to Muhaddith Saharanpuri

Hadhrat Moulana Ahmad Ali, Muhaddith Saharanpuri *(rahmatullahi alayh)*, is the Ustaaz of Moulana Qaasim Nanotwi *(rahmatullahi alayh)*. Hadhrat Moulana studied Abu Dawood Shareef under him. Moulana Ahmad Ali was responsible for proofreading and editing the Bukhaari Shareef and he was the first person to print the books of Hadith in India. Hadhrat Nanotwi *(rahmatullahi alayh)* worked for him in his printing press and he was given the task of proof-reading the books and also writing the footnotes in some of the books of Hadith.

Hadhrat Moulana *(rahmatullahi alayh)* heard that his Ustaaz had fallen ill and was afflicted by a stroke. Although the doctors discouraged him saying that he did not have the strength to travel as yet, but due to his love and respect for his Ustaaz, Hadhrat Moulana insisted until eventually

he was taken to Saharanpur. Moulana Ahmad Ali Saahib was extremely happy to see Hadhrat Moulana Qaasim Saahib and upon his request Hadhrat stayed for two weeks. During this period Moulana Qaasim Saahib's health further deteriorated. Haafiz Anwaarul Haq was sent from Deoband to bring Hadhrat back home. Once again the doctors were consulted and stronger medication was administered. This medication caused him to feel dizzy and lose consciousness at times.

Hadhrat Moulana now remained in a state of unconsciousness. It was a Tuesday at Zuhr time when his eyes opened for a little while but he remained unconscious for the rest of the day. On Wednesday he remained in this condition for the entire day. His friends, relatives and students now began giving up hope. Moulana Rafeeud Deen Saahib, the principal of Darul Uloom, sent letters to Hadhrat's *(rahmatullahi alayh)* friends and relatives in the nearby towns and villages explaining his condition to them.

In a short time, crowds of people from Moradabad, Amroha, Meerut, Saharanpur, Gangoh and Nanota gathered in Deoband to visit Hadhrat Moulana *(rahmatullahi alayh)*. On Thursday it was decided that Hadhrat should be taken to his home where he would be more comfortable. The *khuddaam* (attendants) carried his bed to his house.

Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* also arrived in Deoband and remained at Moulana's bedside engaged in dua and Salaah. They grew up together, studied together, took bay'at at the hands of the same Shaikh and both were his senior khulafa. They both fought together in the battlefield of Shamli and upheld the flag of Islam. They strove together to correct the beliefs of the Muslims and made them aware of the fitnahs that surrounded them. Together they laid the foundation of Darul Uloom Deoband. They were dear friends who stood

with each other throughout their lives. The time had now come for separation. This is the reality of death. It separates the beloved from all those who love him.

On the 4th Jumaadul Ula 1297 A.H. – 14 April 1880 C.E., on a Thursday after the Zuhr Salaah, Hujjatul Islam, Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*, the founder of Darul Uloom Deoband, passed on from this temporary life into the eternal life of the hereafter. *Inna lillaahi wa inna ilayhi rajioon.* Sounds of sobbing could be heard all around the room. People began gathering outside the house of Hadhrat Moulana Qaasim Saahib *(rahmatullahi alayh)* in droves. Hadhrat was 49 years old at the time of his death.

It was Hadhrat's desire to be buried among the poor. Hakeem Mushtaaq Ahmad Saahib had purchased a piece of land and made it waqf for a graveyard. After Asr Salaah, the janaazah was brought into the courtyard of Darul Uloom Deoband. It was not possible to have the janaazah here due to the large crowds that had gathered. The janaazah was thus taken into a nearby field and the Salaatul Janaazah was performed there. After Maghrib Salaah, Hadhrat was laid to rest. Later on, this graveyard was given the name "Mazaar-e-Qasimi" after Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*.

Letters of Condolence

At the demise of Hadhrat Nanotwi *(rahmatullahi alayh)* many people sent letters of condolence to Hadhrat's family. Hadhrat Moulana Rasheed Ahmad Gangohi *(rahmatullahi alayh)* remained next to Hadhrat Nanotwi *(rahmatullahi alayh)* throughout his illness and was present at the time of his death. The words that passed through his lips at that time show the extreme love for Hadhrat Nanotwi *(rahmatullahi alayh)*. He mentioned,

اگر وہ بات نہ ہوتی تو میں مولانا کے صدمہ کا تحمل نہیں کر سکتا بلکہ میں مر جاتا

If it was not for this (i.e. Imaan) I would not have been able to control my grief at the demise of Moulana, in fact, I would have died in this grief

Hadhrat Haji Imdaadullah Saahib *(rahmatullahi alayh)* wrote the following letter:

> *"I have come to know of the terrible news of Moulana's demise through many letters from Bombay, Bhopal, Meerut, etc. This calamity has weakened me to a great extent. Inna lillahi wa inna ilayhi rajioon.This beloved of mine who was the main guardian of your Madrasah has left this world for Jannatul Firdous. The students, disciples, and friends of Hadhrat Moulana should concentrate on the Madrasah as this is a living memory of him. Please do not be negligent with regards to the Madrasah."*

Hadhrat Moulana Muhammad Yaqoob Saahib *(rahmatullahi alayh)* had written the following lines,

> *"In what a condition am I. This is an extremely terrible blow to us. I am a person with a strong heart and soul. I do not become sad on the demise of anyone. However, I have not experienced such grief due to the demise of anyone else. Life is now so bitter."*

The Ulama of Deoband such as Hadhrat Shaikhul Hind *(rahmatullahi alayh)* and others have written lengthy poems in Urdu, Faarsi and Arabic in remembrance of Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)*.

Amongst the many letters of condolence that were written, the letter of Sir Sayyid Ahmad Khan of Aligarh is worthy of mentioning. At times people go overboard when writing letters at the time of a crisis and at

times these letters are just customary. This letter in particular was authored very meticulously without any exaggeration and also shows the great personality of Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh).*

Condolence Letter of Sir Sayed

It was indeed so sad to hear that Moulana Muhammad Qaasim Nanotwi passed away in Deoband on the 15 April 1880 due to a sudden asthma attack. Times and events have made many people cry in the past and will always make us cry but the death of such a personality for whom there is no one to take his place is indeed a great loss to us all. There was a time that passed in Delhi where the Ulama possessed piety, knowledge and fear of Allah Ta'ala. They were unique in their simplicity, poverty and good mannerisms. Many people in Delhi thought that after Shah Ishaaq Saahib *(rahmatullahi alayh)* there will be no one who will match him in his knowledge and qualities. However, in a short span of time, the world had seen a person like Moulana Muhammad Qaasim who matched him in piety, taqwa, simplicity and good ways. In fact, perhaps in some respects he even superseded Shah Ishaaq Saahib *(rahmatullahi alayh).*

There may be many people in Delhi who are still alive who witnessed Moulana Muhammad Qaasim as a student. He studied most of his kitaabs under Hadhrat Moulana Mamlook Ali Saahib *(rahmatullahi alayh).* From the very beginning he was an outstanding student in all respects of piety and taqwa. Whilst he was known for his intelligence, brilliance, sharp wittedness, etc. he was also known to be very pious with excellent qualities. Spending time in the company of Moulana Muzaffar Husain Saahib Kaandhlawi *(rahmatullahi alayh)* made him an ardent lover and follower of the Sunnah of Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ and spending time in the company of Haji Imdaadullah illuminated his heart with the love of Allah

Ta'ala. He was very particular about the Shariat and always followed the Sunnah. He spent his entire life guiding others to practice and follow the Sunnah. He always kept the welfare of the Muslims at heart. It was through his efforts that a great institute like Darul Uloom Deoband was established. Through his efforts many other Madrasahs and institutes were also established all over India. He never desired to become a Peer and a Shaikh but despite this, thousands of people considered him their leader and guide.

There were some people who were upset with him because of his opinions in certain masaail and there were some people with whom Moulana was also upset due to these differences, but from what we know of Moulana Muhammad Qaasim Saahib, he never became upset or angry with anyone because of personal reasons. Whatever he did was without doubt done for the sake of Allah Ta'ala and for gaining rewards in the Aakhirah. He followed what he felt and believed was the truth. If he was pleased with anyone, then it was only for the pleasure of Allah Ta'ala and if he was upset with anyone, then that also was done only for the pleasure of Allah Ta'ala. He fully practiced on the principle, *hubb fillah* (love for the sake of Allah) and *bugdh fillah* (enmity for the sake of Allah). All his qualities were like that of the angels. I really had great love for him from the bottom of my heart and a person with such angelic qualities is indeed worthy of being loved.

Everyone in his time and era will have to admit that there was no one who could match him. Even those who differed with him will acknowledge that there was no one who could match Moulana Qaasim Saahib. In his knowledge, I doubt he was any less than Shah Abdul Azeez Saahib *(rahmatullahi alayh)*. In some aspects he may have even surpassed Shah Abdul Azeez Saahib *(rahmatullahi alayh)*. If he was not greater than Shah Ishaaq Saahib *(rahmatullahi alayh)* in simplicity and piety, then he

was in no way lesser than him. He was a man of superb qualities. To lose a man of his caliber is really a great loss and a means of great grief for those who remain after him.

If only we could follow in his excellent example. We all show our verbal allegiance to him. It should not be that we only show our grief at the demise of such a person for a few days and then remain silent thereafter. We shed a few tears and then wipe our faces dry. It is fardh upon us that we keep alive the remembrance of such a figure. The Madrasah in Deoband is a great remembrance of this great personality. It is an incumbent duty on every person to keep alive this institute and through it create an indelible impression on the hearts of all.

Sir Sayed, Aligarh

Chapter 15

Conclusion

A few pages in a book is not possible to describe a personality as great as Qaasimul Uloomi wal Khayraat, Hujjatul Islam, Hadhrat Moulana Muhammad Qassim Nanotwi *(rahmatullah alayh)*. An Aalim, a Mujaahid, a Mujtahid like him is born perhaps once in a thousand years. The sacrifice he made for Deen and the legacy he left behind will perhaps remain till the end of time. Almost every Muslim in the world today has benefitted in some way from the *fuyooz* and *barakaat* of Hujjatul Islam, Hadhrat Moulana Muhammad Qaasim Nanotwi *(rahmatullahi alayh)*.

May Allah Ta'ala fill his qabar with noor and grant him the highest stages in Jannatul Firdaus. May Allah Ta'ala inspire us to at least try to follow in the footsteps of these great Akaabir and Awliyaa. *Aameen.*

أُحِبُّ الصَّالِحِيْنَ وَ لَسْتُ مِنْهُمْ لَعَلَّ اللّٰهَ يَرْزُقُنِيْ صَلَاحًا

I love the pious but I am not from among them, perhaps Allah Ta'ala may also bless me with piety

Urdu Qaseedah of Hadhrat Moulana Qaasim Nanotwi *(rahmatullahi alayh)* regarding Madinah Munawwarah

نہووے نغمہ سرا کس طرح سے بلبل زار

کہ آئی ہے نئے سر سے چمن چمن میں بہار

The nightingale bursts forth in a song of happiness, the freshness of springtime in the garden now prevails.

ہر اک کو حسبِ لیاقت بہار دیتی ہے

کسی کو برگ کسی کو گل اور کسی کو بار

And in accordance with their capability, to some a leaf and to some a rose, to some a fruit

خوشی سے مرغِ چمن ناچ ناچ گاتے ہیں

کفِ ورق سے بجاتے ہیں تالیاں اشجار

Birds of the garden in joyfulness do dance and sing, and the trees shaking their leaves, with clapping applaud

بُجھائی ہے دلِ آتش کی بھی تپش یارب

کرم میں آپ کو دشمن سے بھی نہیں انکار

O You Sustainer of all, who the fire to coolness did command, and not even to an enemy kindness does refuse.

یہ قدرِ خاک ہے، ہیں باغ باغ وہ عاشق

کبھی رہے تھا سدا، جن کے دل کے بیچ غبار

So great Your reward for the lowliest of Your lovers, now jubilant, even though with heavy hearts their days they have passed.

یہ سبزہ زار کا رتبہ ہے شجرۂ موسیٰ

بنا ہے خاص تجلی کا مطلعِ انوار

The green meadows, the rank of Moosa's (alayhis salaam) tree have attained. And now the radiance of a special light of Allah reflect.

اسی لئے چمنستان میں رنگِ مہندی نے

کیا ظہور ورق ہائے سبزہ میں ناچار

And thus in the orchard a wealth of colour is seen, as every form of plant life in greenness is clouded.

پہنچ سکے شجر طور کو کہیں طوبٰے

مقامِ یار کو کب پہنچے مسکنِ اغیار

As the tree of Mount Toor has no likeness to the tree of Tooba in paradise. So the abode of the beloved has no likeness to the abode of an intruder.

زمین وچرخ میں ہو کیوں نہ فرق چرخ وزمیں

یہ سب کا بار اُٹھائے وہ سب کے سَر پر بار

As the earth and sky are distant from each other and different, so the earth bears the burden of all, while the sky bears the burden hanging above.

کرے ہے ذرّۂ کوئے محمّدی سے خجل

فلک کے شمس وقمر کو زمین لیل ونہار

The earth belittles the sun and moon by night and day, because of the particles of soil surrounding Muhammad's ﷺ body.

فلک پہ عیسیٰ وادریس ہیں تو خیر سہی

زمیں پہ جلوہ نما ہیں محمد مختار

In the heavens Isa (alayhis salaam) and Idrees (alayhis salaam) are found, it is true, but here on earth do shine the splendour of Muhammad (sallallahu alayhi wasallam) the great.

فلک پہ سب سہی پر ہے نہ ثانیٔ احمد

زمیں پہ کچھ نہ ہو پر ہے محمدی سرکار

And whether all the heavens are filled they still lack his presence, and even if the earth is empty and Muhammad (sallallahu alayhi wasallam) is there, it's filled indeed!

ثنا کر اس کی فقط قاسم اور سب کو چھوڑ

کہاں کا سبزہ کہاں کا چمن کہاں کی بہار

O Qaasim, praise him alone and discard your praise for others, whose beauty has his ever freshness in a fragrant garden even in the midst of Spring.

الٰہی کس سے بیان ہو سکے ثنا اس کی

کہ جس پہ ایسا تری ذاتِ خاص کا ہو پیار

O Allah, who is there that can indeed with adequacy praise him? Him for whom Your being has expressed such infinite love?

جو تو اسے نہ بناتا تو سارے عالم کو

نصیب ہوتی نہ دولت وجود کی زنہار

Had you not created him then in truth, not this world nor anything in it would have enjoyed the joy of existence.

کہاں وہ رتبہ کہاں عقلِ نارسا اپنی

کہاں وہ نورِ خدا اور کہاں یہ دیدۂ زار

How can my intellect perceive his exalted rank? How can my limited eyes perceive the light of Allah?

چراغِ عقل ہے گل اس کے نور کے آگے

زباں کا مُنھ نہیں جو مدح میں کرے گفتار

Before the shine of his light the lamp of my reason died off, and my tongue has not the words to express his worthy praise.

جہاں کہ جلتے ہوں پر عقلِ کل کے بھی پھر کیا

لگی ہے جان جو پہنچیں وہاں مرے افکار

Where even the wings of wisdom lag far behind, and so even my imaginative powers, though soaring high.

مگر کرے مری روح القدس مدد گاری

تو اس کی مدح میں میں بھی کروں رقم اشعار

Yet Allah, if Your noble spirit (Jibraeel عَلَيْهِ السَّلَام) do guide me, then in humbleness I too in his praise would pen down these lines.

جو جبرئیل مدد پر ہو فکر کی میرے

تو آگے بڑھ کے کہوں اے جہان کے سردار

And while Jibra-eel's (alayhis salaam) helps to stir my thoughts, I shall say unto him, "O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّم, chosen from amongst all men."

تو فخرِ کون و مکاں زبدۂ زمین و زماں

امیرِ لشکرِ پیغمبراں شہِ ابرار

You are the pride of space and time, the glory of this earth, and you are the leader of the host of Prophets, those truly saintly beings.

تو بوئے گل ہے اگر مثلِ گل ہیں اور نبی

تو نورِ شمس گر اور انبیاء ہیں شمس و نہار

If we compare the Prophets to a rose, you are the fragrance thereof, and if they are the shining sun of the day, you are the rays thereof.

حیاتِ جان ہے تو ہیں اگر وہ جانِ جہاں

تو نورِ دیدہ ہے گر ہیں وہ دیدۂ بیدار

If they are the life of the world, you are the essence of life, and where they are the sense of sight, you are the light of eyes.

طفیل آپ کے ہے کائنات کی ہستی

بجا ہے کہیئے اگر تم کو مبدء الآثار

Through you has come into existence all that exists, and so be it for you are the first of all creation.

جلو میں تیرے سب آئے عدم سے تا بوجود

قیامت آپ کی تھی دیکھئے تو اِک رفتار

Through you has all been brought from non-existence into being, that life-giving blessing from you did come.

جہاں کے سارے کمالات ایک تجھ میں ہیں

ترے کمال کسی میں نہیں مگر دو چار

All the excellence of this world in you is found, and except for one or two, your merits are found in none.

پہنچ سکا ترے رتبہ تلک نہ کوئی نبی

ہوئے ہیں معجزہ والے بھی اس جگہ ناچار

Not one Nabi could ever reach to your noble rank, even though among them workers of miracles are found.

جو انبیاء ہیں وہ آگے تری نبوت کے

کریں ہیں امتی ہونے کا یا نبی اقرار

And every Nabi shall express belief in your Nubuwwat and a follower of your mission shall he be.

لگاتا ہاتھ نہ پتلے کو بوالبشر کے خدا

اگر ظہور نہ ہوتا تمہارا آخر کار

Never would Allah have looked upon Aadam (alayhis salaam) had your appearance not been made at last.

خدا کے طالبِ دیدار حضرت موسٰی

تمہارا لیجے، خدا آپ طالبِ دیدار

Moosa (alayhis salaam) was indeed desirous of seeing Allah Ta'ala, and behold with you, Allah Himself was desirous of meeting you.

کہاں بلندیٔ طُور اور کہاں تری معراج

کہیں ہوے ہیں زمین آسمان بھی ہموار

How can the heights of Mount Toor compare with the heights of your meraaj (ascension), has the heavens and the earth ever been traversed as with you?

جمال کو ترے کب پہنچے حسنِ یوسف کا

وہ دلرُبائے زلیخا تو شاہدِ ستار

Never will the beauty of Yusuf عَلَيْهِ السَّلَام approach your shining countenance, even though Zulaikha had been bewitched thereby.

رہا جمال پہ تیرے حجابِ بشریّت

نجانا کون ہے کچھ بھی کسی نے جز ستار

Your glory had the veil of humanity over it, so none except Allah Ta'ala could discern your total reality.

سما سکے تری خَلوت میں کب نبی و ملک

خدا غیور تو اُس کا حبیب اور اغیار

Neither Prophet nor angel could intrude into your seclusion with Allah, and you are His beloved so all others are mere outsiders.

نہ بن پڑا وہ جمال آپ کا سا اک شب بھی

قمر نے گو کہ کروڑوں کیئے چڑھاؤ اتار

The moon could not attain to your beauty even for one night, although it went into millions of revolutions.

خوشا نصیب یہ نسبت کہاں نصیب مرے

تو جس قدر ہے بھلا میں بر اسی مقدار

To my good fortune I have a likeness with you, that in similar measure as you are good, so am I weak.

نہ پہنچیں گنتی میں ہر گز ترے کمالوں کی

مرے بھی عیب شہِ دوسرا شہِ ابرار

Never can the sum of my defects be equal to the total of your virtues, O leader of both worlds, and king of virtuous ones.

عجب نہیں تری خاطر سے تیری امّت کے

گناہ ہوویں قیامت کو طاعتوں میں شمار

No wonder on the day of Judgement, the sins of your followers will be counted as obedience for your sake.

بِکیں گے آپ کی امّت کے جُرم ایسے گراں

کہ لاکھوں مغفرتیں کم سے کم پہ ہوں گی نثار

So high will the sins of your Ummat be valued that tons of pardon be lavishly granted to a few of them.

ترے بھروسہ پہ رکھتا ہے غرۂ طاعت

گناہِ قاسمِ برگشتہ بخت بداطوار

So ill-fated and sinful, this Qaasim hopefully relies on you, that through you his sins be changed to acts of obedience.

تمہارے حرفِ شفاعت پہ عفو ہے عاشق

اگر گناہ کو ہے خوفِ غصۂ قہّار

When sinners fear the wrath of Allah, Most Great, a mere word of intercession from you brings forgiveness and pardon.

یہ سُن کے آپ شفیعِ گناہ گاراں ہیں

کیئے ہیں میں نے اکٹھے گناہ کے انبار

Having heard that on behalf of sinners you will intercede, have I gathered piles of sins, to be forgiven.

ترے لحاظ سے اتنی تو ہو گی تخفیف

بشر گناہ کریں اور مَلائک استغفار

Out of consideration for you, this favour is granted, that while men do sins, Angels pray for their forgiveness.

یہ ہے اجابتِ حق کو تری دعا کا لحاظ

قضائے مبرم و مشروط کی سنیں نہ پکار

So well is Allah disposed to your prayers that even conditional fates voice is stilled.

برا ہوں، بد ہوں، گنہگار ہوں پہ تیرا ہوں

ترا کہیں ہیں مجھے گو کہ ہوں میں ناہنجار

Sinful even though I am, yet I remain yours, so am I known, though worthless I am.

لگے ہے تیرے سگِ کو کو میرے نام سے عیب

پہ تیرے نام کا لگنا مجھے ہے عزّ و وقار

It would be insulting to you that your dog should bear my name, but an honour to me to be so connected with you.

تو بہترین خلائق، میں بدترین جہاں

تو سرورِ دو جہاں، میں کمینہ خدمتگار

While the best of creation you are, the worst am I, and while master of both worlds you are, the lowest am I.

بہت دنوں سے تمنا ہے کیجے عرضِ حال

اگر ہوا اپنا کسی طرح تیرے در تک بار

For years have I longed to open to you my heart, if ever I get a chance to reach your Raudha.

مگر جہاں ہو فلک آستاں سے بھی نیچا

وہاں ہو قاسم بے بال وپر کا کیونکہ گزار

But where even the heaven is lower than your threshold, there is it most difficult for Qaasim to find a way.

دیا ہے حق نے تجھے سب سے مرتبہ عالی

کیا ہے سارے بڑے چھوٹوں کا تجھے سردار

The highest rank did Allah graciously grant unto you, and to be chief over all has He elevated you.

جو تو ہی ہم کو نہ پُوچھے تو کون پوچھے گا

بنے گا کون ہمارا ترے سوا غم خوار

If you do not care for us, then who shall? And who besides you, can truly console us all?

لیا ہے سگ نمط ابلیس نے مرا پیچھا

ہوا ہے نفس موا سانپ سا گلے کا ہار

Indeed does shaytaan constantly pursue me like a dog, and my nafs (carnal self) hangs around my neck like a snake.

رجاؤ خوف کی موجوں میں ہے، امید کی ناؤ

کہ ہو سگانِ مدینہ میں میرا نام شمار

In huge waves of hope and fear the boat of my future lies, hoping that I may be counted among the obedient dogs of Madinah.

جیوں تو ساتھ سگانِ حرم کے تیرے پھروں

مروں تو کھائیں مدینہ کے مجھ کو مور و مار

I hope that among the dogs of your sacred haram I shall roam, till the end of my days, and that I be eaten by the ants and snakes of Madinah.

اُڑا کے باد مری مشتِ خاک کو پسِ مرگ

کرے حضور کے روضہ کے آس پاس نثار

And I hope that on having turned to dust at death, the wind shall spread my dust over the Rowdha Mubarak.

ولے یہ رتبہ کہاں مُشت خاکِ قاسم کا

کہ جائے کوچۂ اطہر میں تیرے بن کے غبار

Alas, the earthly remains of Qaasim can hardly reach that holy place even in the shape of dust.

غرض نہیں مجھے اس سے بھی کچھ رہی لیکن

خدا کی اور تری الفت سے میرا سینہ فگار

About other things I care not much, except that forever my heart be sore with love for Allah and for you.

لگے وہ تیر غمِ عشق کا مرے دل میں

ہزار پارہ ہو دل خونِ دل میں ہو سرشار

And I wish that such an arrow pierces and breaks my heart into a thousand pieces, still delighted while shedding blood.

لگے وہ آتشِ عشق اپنی جان میں جس کی

جلادے چرخِ ستم گر کو ایک ہی جھونکار

That my soul be filled with such burning love, which, in one blaze, burn down the oppressive sky.

تمہارے عشق میں رو رو کے ہوں نحیف اتنا

کہ آنکھیں چشمۂ آبی سے ہوں درونِ غبار

May it then be that through my love for you so much I weep, that weak in my body I become, and my eyes be like fountains shedding tears.

رہے نہ منصبِ شیخ المشائخی کی طلب

نہ جی کو بھائے یہ دنیا کا کچھ بناؤ سنگار

Then no aspiration will remain in me to spiritual heights, and for me the adornment of the world will have no charm.

ہوا اشارہ میں دو ٹکڑے جوں قمر کا جگر

کوئی اشارہ ہمارے بھی دل کے ہو جا پار

Through a sign from you the moon was split in two, and now we look for a gesture to cleave our hearts.

تو تھام اپنے تئیں حد سے پا نہ دَھر باہر

سنبھال اپنے تئیں اور سنبھل کے کر گفتار

And O Qaasim, now you compose yourself and step not beyond bounds, and withhold yourself while talking in a cautious way.

ادب کی جا ہے یہ چُپ ہو تو اور زبان بند کر

وہ جانے چھوڑا سے پر نہ کر تو کچھ اصرار

For this is a spot that silence and respect demands, so silence do give.

بس اب دُرود پڑھ اُس پر اور اُس کی آل پہ تو

جو خوش ہو تجھ سے وہ، اور اس کی عترتِ اطہار

Send only salaat on him (durood) and his descendants, that he and his progeny will be pleased with you.

الٰہی اس پر اور اس کی تمام آل پہ بھیج

وہ رحمتیں کہ عدد کر سکے نہ ان کو شمار

O Allah! send upon Rasulullah ﷺ and all his family such blessings that cannot be counted.

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